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**THE MAHABHARATA
ANUSASANA PARVA**

THE SINGHARATA
SINGHARATA

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

Translated into English prose from the
original Sanskrit Text.

BY

PRATAP CHANDRA ROY, C. I. E.

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ANUSASANA PARVA

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ANUSASANA PARVA

SECTION XXXVI

“Bhishma said, ‘In this connection is cited the old history of the discourse between Sakra and Samvara. Do thou listen to it, O Yudhishthira. Once upon a time Sakra, assuming the guise of an ascetic with matted locks on his head and body smeared with ashes all over, rode on an ugly car and repaired to the presence of the Asura Samvara.’

“Sakra said, ‘Through what conduct, O Samvara, hast thou been able to get at the head of all individuals of thy race? For what reason do all people regard thee as superior? Do thou tell me this truly and in detail.’

“Samvara said, ‘I never cherish any ill feelings towards the Brahmanas. Whatever instructions they impart I accept with unquestioning reverence. When the Brahmanas are engaged in interpreting the scriptures, I listen to them with great happiness. Having heard their interpretations I never disregard them. Nor do I ever offend against the Brahmanas in any way, I always worship those Brahmanas that are endued with intelligence. I always seek information from them. I always worship their feet. Approaching me with confidence, they always address me with affection and enquire after my welfare. If they ever happen to be heedless, I am always heedful. If they happen to sleep, I always remain wakeful. Like bees drenching the cells of the comb with honey, the Brahmanas, who are my instructors and rulers, always drench me with the nectar of knowledge—me that am always devoted to the path pointed out by the scriptures, that am devoted to the Brahmanas, and that am perfectly free from malice or evil passion. Whatever they say with cheerful hearts, I always accept aided by memory and understanding. I am always careful of my own faith in them and I always think of my own inferiority to them. I always lick the nectar that dwells at the end of their tongue, and it is for this reason that I occupy a position far above that of all others of my race like the Moon transcending all the stars. The scriptural interpretations which fall from the lips of the Brahmanas and listening to which every wise man acts in the world, constitute nectar on earth and may also be likened to eyes of remarkable excellence.¹ Witnessing the encounter between the deities and the Asuras in days of old, and understanding the puissance of the instructions that fell from the Brahmanas, my father became filled with delight and wonder.² Beholding the puissance of high-souled

1 The construction is ‘Etat Brahmana mukhat sastram, yat srutwaiba pravartate, prithivyam &c., &c.’ Both the Vernacular translators have misunderstood the Verse.—T.

2 ‘Etat karanam’ seems to refer to ‘Brahmana-mukhat sastram.’ The sense seems to be that in the encounter between the deities and the Asuras

Brahmanas, my sire asked Chandramas the question, 'How do the Brahmanas attain to success?'

"Soma said, 'The Brahmanas become crowned with success through their penances. Their strength consists in speech. The prowess of persons belonging to the kingly order resides in their arms. The Brahmanas, however, have speech for their weapons. Undergoing the discomforts of a residence in the abode of his preceptor, the Brahmana should study the Vedas or at least the Pranava. Divesting himself of wrath and renouncing earthly attachments, he should become a Yati, viewing all things and all creatures with equal eyes. If remaining in the abode of his sire he masters all the Vedas and acquiring great knowledge attains to a position that should command respect people still condemn him as untravelled or homekeeping. Like a snake swallowing mice, the earth swallows up these two, *viz.*, a king that is unwilling to fight and a Brahmana that is unwilling to leave home for acquiring knowledge.¹ Pride destroys the prosperity of persons of little intelligence. A maiden, if she conceives, becomes stained. A Brahmana incurs reproach by keeping at home. Even this is what my father heard from Soma of wonderful aspect. My father, in consequence of this, began to worship and reverence the Brahmanas. Like him, I also worship and adore all Brahmanas of high vows!'

"Bhishma continued, 'Hearing these words that fell from the mouth of that prince of Danavas, Sakra began to worship the Brahmanas, and as a consequence thereof he succeeded in obtaining the chieftdom of the deities.'"

SECTION XXXVII

"Yudhishtira said, 'Which amongst these three persons, O grand-sire, should be regarded as the best for making gifts unto, *viz.*, one who is a thorough stranger, or one who is living with and known to the giver, for a long time, or one who presents himself before the giver, coming from a long distance?'

"Bhishma said, 'All these are equal. The eligibility of some consists in their soliciting alms for performing sacrifices or for paying the preceptor's fee or for maintaining their spouses and children. The eligibility of some, for receiving gifts, consists in their following the vow of wandering over the earth, never soliciting any thing but

the power of the Brahmanas was abundantly proved, for Sukra aided the Asuras with his Mantras and incantations, while Vrihaspati and others aided the deities by the same means.—T.

¹ In some of the Bengal texts for 'Bhumiretu' the reading 'Bhumireto' occurs. The fact is, the latter is a misprint or a mere clerical error. The 'etau' has reference to the two mentioned in the second line. The Burdwan translator actually takes 'Bhumireto' as a correct reading and makes nonsense of the Verse.—T.

receiving when given. We should also give unto one what one seeks.¹ We should, however, make gifts without afflicting those that depend upon us. Even this is what we have heard. By afflicting one's dependants, one afflicts one's own self. The stranger,—one, that is, who has come for the first time,—should be regarded as a proper object of gifts. He who is familiar and well-known and has been living with the giver, should be regarded in the same light. The learned know that he too who comes from a distant place should be regarded in an equal light.

"Yudhishtira said, 'It is true that we should make gifts unto others without afflicting any one and without doing violence to the ordinances of the scriptures. One should, however, correctly ascertain who the person is that should be regarded as a proper object for making gifts. He should be such that the gift itself, by being made over to him, may not grieve.'²

"Bhishma said, 'If the Ritwij, the Purohita, the preceptor, the Acharya, the disciple, the relative (by marriage), and kinsmen, happen to be possessed of learning and free from malice, then should they be deemed worthy of respect and worship. Those persons that do not possess such qualifications cannot be regarded as worthy of gifts or hospitality. Hence, one should with deliberation examine persons with whom one comes into contact. Absence of wrath, truthfulness of speech, abstention from injury, sincerity, peacefulness of conduct, the absence of pride, modesty, renunciation, self-restraint, and tranquillity or contentment of soul, he in whom these occur by nature, and in whom there are no wicked acts, should be regarded as a proper object. Such a person deserves honours. Whether the person be one who is well-known and familiar, or one who has come newly, whether he has not been before, if he happens to possess these qualifications, he should be regarded as worthy of honours and hospitality. He who denies the authority of the Vedas, or strives to show that the scriptures should be disregarded, or approves of all breaches or restraint in society,—simply brings about his own ruin (and should not be regarded as worthy of gifts). That Brahmana who is vain of his learning, who speaks ill of the Vedas or who is devoted to the science of useless disputation, or who is desirous of gaining victory (in disputations) in assemblies of good men by disproving the reasons that exist for morality and religion and ascribing everything to chance, or who indulges in censuring and reproaching others or who reproves Brahmanas, or who is suspicious of all persons, or who is foolish and bereft of judgment, or who is bitter of speech, should be known to be as hateful as a dog. As a dog encounters others,

1 I expand this Verse. After 'kriya bhavati' 'patratwam' is understood. 'Kriya' includes the diverse objects for which persons solicit alms or gifts. 'Upansuvratam' is 'maunam parivrajyam.'—T.

2 It is said that food or other things, when given to an undeserving person, feels grief. What Yudhishtira asks is who the proper person is unto whom gifts may be made.—T.

barking the while and seeking to bite, such a person is even so, for he spends his breath in vain and seeks to destroy the authority of all the scriptures. Those practices that support society, the duties of righteousness, and all those acts which are productive of benefit to one's own self, should be attended to. A person that lives, attending to these, grows in prosperity for everlasting time. By paying off the debt one owes to the deities by performing sacrifices, that to the Rishis by studying the Vedas, that to the Pitris by procreating children, that to the Brahmanas by making presents unto them and that to guests by feeding them, in due order, and with purity of intention, and properly attending to the ordinances of the scriptures, a householder does not fall away from righteousness.'"¹

SECTION XXXVIII

"Yudhishtira said, 'O best of the Bharatas, I wish to hear thee discourse on the disposition of women. Women are said to be the root of all evil. They are all regarded as exceedingly frail.'

"Bhishma said, 'In this connection is cited the old history of the discourse between the celestial Rishi Narada and the (celestial) courtesan Panchachuda. Once in ancient times, the celestial Rishi Narada, having roamed over all the world, met the Apsara Panchachuda of faultless beauty, having her abode in the region of Brahmana. Beholding the Apsara every limb of whose body was endued with great beauty, the ascetic addressed her, saying, 'O thou of slender waist, I have a doubt in my mind. Do thou explain it!'

"Bhishma continued, 'Thus addressed by the Rishi, the Apsara said unto him, 'If the subject is one which is known to me and if thou thinkest me competent to speak on it, I shall certainly say what is in my mind.'

Narada said, 'O amiable one, I shall not certainly appoint thee to any task that is beyond thy competence. O thou of beautiful face, I wish to hear from thee of the disposition of women.'

"Bhishma continued, 'Hearing these words of the celestial Rishi, that foremost of Apsaras replied unto him, saying, 'I am unable, being myself a woman, to speak ill of women. Thou knowest what women are and with what nature they are endued. It behoveth thee not, O celestial Rishi, to set me to such a task.' Unto her the celestial Rishi said, 'It is very true, O thou of slender waist! One incurs fault by speaking what is untrue. In saying, however, what is true, there can be no fault.' Thus addressed by him, the Apsara Panchachuda of sweet smiles consented to answer Narada's question. She then addressed herself to mention what the true and eternal faults are of women!'

¹ All these acts should be performed with purity of intention and according to the ordinances of the scriptures. For example, sacrifices should not be performed with vanity or pride. The Vedas should not be studied without faith. Children should not be procreated from lust, &c.—T.

“ Panchachuda said, 'Even if high born and endued with beauty and possessed of protectors, women wish to transgress the restraints assigned to them. This fault truly stains them, O Narada ! There is nothing else that is more sinful than women. Verily, women are the root of all faults. That is certainly known to thee, O Narada ! Women, even when possessed of husbands having fame and wealth, of handsome features and completely obedient to them, are prepared to disregard them if they get the opportunity. This, O puissant one, is a sinful disposition with us women that, casting off modesty, we cultivate the companionship of men of sinful habits and intentions. Women betray a liking for those men who court them, who approach their presence, and who respectfully serve them to even a slight extent. Through want of solicitation by persons of the other sex, or fear of relatives, women, who are naturally impertinent of all restraints, do not transgress those that have been ordained for them, and remain by the side of their husbands. There is none whom they are incapable of admitting to their favours. They never take into consideration the age of the person they are prepared to favour. Ugly or handsome, if only the person happens to belong to the opposite sex, women are ready to enjoy his companionship. That women remain faithful to their lords is due not to their fear of sin, nor to compassion, nor to wealth nor to the affection that springs up in their hearts for kinsmen and children. Women living in the bosom of respectable families envy the condition of those members of their sex that are young and well-adorned with jewels and jems and that lead a free life. Even those women that are loved by their husbands and treated with great respect, are seen to bestow their favours upon men that are hump-backed, that are blind, that are idiots, or that are dwarfs. Women may be seen to like the companionship of even those men that are destitute of the power of locomotion or those men that are endued with great ugliness of features. O great Rishi, there is no man in this world whom women may regard as unfit for companionship. Through inability to obtain persons of the opposite sex, or fear of relatives, or fear of death and imprisonment, women remain, of themselves, within the restraints prescribed for them. They are exceedingly restless, for they always hanker after new companions. In consequence of their nature being unintelligible, they are incapable of being kept inobedience by affectionate treatment. Their disposition is such that they are incapable of being restrained when bent upon transgression. Verily, women are like the words uttered by the wise.¹ Fire is never satiated with fuel. Ocean can never be filled with the waters that rivers bring unto him. The Destroyer is never satiated with slaying even all living creatures. Similarly, women are never satiated with men. This, O celestial Rishi, is another mystery connected with women. As soon as they see a man

1 Such words are unseizable and unintelligible for their depth of meaning. Women are equally unseizable and unintelligible.—T.

of handsome and charming features, unfailing signs of desire appear on their persons. They never show sufficient regard for even such husbands as accomplish all their wishes, as always do what is agreeable to them and as protect them from want and danger. Women never regard so highly even articles of enjoyment in abundance or ornaments or other possessions of an agreeable kind as they do the companionship of persons of the opposite sex. The destroyer, the deity of wind, death, the nether regions, the equine mouth that roves through the ocean, vomiting ceaseless flames of fire, the sharpness of the razor, virulent poison, the snake, and Fire—all these exist in a state of union in women. That eternal Brahma whence the five great elements have sprung into existence, whence the Creator Brahman hath ordained the universe, and whence, indeed, men have sprung, verily from the same eternal source have women sprung into existence. At that time, again, O Narada, when women were created, these faults that I have enumerated were planted in them ! ”

SECTION XXXIX

“Yudhishtira said, ‘All men, O king, in this world, are seen to attach themselves to women, overcome by the illusion that is created by the divine Being. Similarly, women too are seen to attach themselves to men. All this is seen taking place everywhere in the world. On this subject a doubt exists in my mind. Why, O delighter of the Kurus, do men (when women are stained with so many faults) still attach themselves to women ? Who, again, are those men with whom women are highly pleased and who are they with whom they are displeased ? It behoveth thee, O chief of men, to explain to me how men are capable of protecting women ? While men take pleasure in women and sport with them, women, it seems, are engaged in deceiving men. Then, again, if a man once falls into their hands, it is difficult for him to escape from them. Like kine ever affecting pastures new, women affect new men one after another. That illusion which the Asura Samvara possessed, that illusion which the Asura Namuchi possessed, that illusion which Vali or Kumbhinasi had, the sum total thereof is possessed by women. If man laughs, women laugh. If man weeps, they weep. If the opportunity requires, they receive the man that is disagreeable to them with agreeable words. That science of policy which the preceptor of the Asuras knew, that science of policy which the preceptor of the celestials, *viz.*, Vrihaspati knew, cannot be regarded to be deeper or more distinguished for subtility than what woman’s intelligence naturally brings forth. Verily, how can women, therefore, be restrained by men ? They make a lie appear as truth, and a truth appar as a lie. They who can do this,—I ask, O hero,—how can they be ruled by persons of the opposite sex ? It seems to me that Vrihaspati and other great thinkers, O slayer of foes, evolved the science of Policy

from observation of the understandings of women. Whether treated by men, with respect or with disdain, women are seen to turn the heads and agitate the hearts of men.¹ Living creatures, O thou of mighty arms, are virtuous. Even this is what has been heard by us. (How, then, can this be consistent with fact)? For treated with affection and respect or otherwise, women (forming a fair portion of living creatures) are seen to deserve censure for their conduct towards men.² This great doubt fills my mind *viz.*, when their behaviour is such, what man is there that can restrain them within the bounds of righteousness? Do thou explain this to me, O highly blessed scion of Kuru's race! It behoves thee to tell me, O chief of Kuru's race, whether women are truly capable of being restrained within the bonds prescribed by the scriptures or whether any one before our time did really succeed in so restraining them.' "

SECTION XL

"Bhishma said, 'It is even so as thou sayest, O thou of mighty arms. There is nothing untrue in all this that thou sayest, O thou of Kuru's race, on the subject of women, O monarch! In this connection I shall recite to thee the old history of how in days of yore the high-souled Vipula had succeeded in restraining women within the bounds laid down for them. I shall also tell thee, O king, how women were created by the Grandsire Brahman and the object for which they were created by Him. There is no creature more sinful, O son, than woman. Woman is a blazing fire. She is the illusion, O king, that the Daitya Maya created. She is the sharp edge of the razor. She is poison. She is a snake. She is fire. She is, verily, all these united together. It has been heard by us that all persons of the human race are characterised by righteousness, and that they, in course of natural progress and improvement, attain to the status of deities. This circumstance alarmed the deities. They, therefore, O chastiser of foes, assembled together and repaired to the presence of the Grandsire. Informing Him of what was in their minds, they stood silent in his presence, with downcast eyes. The puissant Grandsire having ascertained what was in the hearts of the deities, created women, with the aid of an Atharvan rite. In a former creation, O son of Kunti, women were all virtuous. Those however, that sprang from this creation by Brahman with the aid of an illusion became sinful. The Grandsire bestowed upon them the desire of enjoyment, all kinds of carnal pleasure. Tempted by the desire of enjoyment, they began

1 The sense is this: women agitate the hearts of those that treat them with respect as of those that treat them with disdain. The commentator explains that Pujitah dhikkritava tulyavat vikaram janayati.—T.

2 All living creatures are virtuous, for they are capable of progressing towards godship by their own acts.—T.

to pursue persons of the other sex. The puissant lord of the deities created Wrath as the companion of Lust. Persons of the male sex, yielding to the power of Lust and Wrath, sought the companionship of women. Women have no especial acts prescribed for them. Even this is the ordinance that was laid down. The Sruti declares that women are endued with senses the most powerful, that they have no scriptures to follow, and that they are living lies. Beds and seats and ornaments and food and drink and the absence of all that is respectable and righteous, indulgence in disagreeable words, and love of sexual companionship,—these were bestowed by Brahman upon women. Men are quite unable to restrain them within bounds. The Creator himself is incapable of restraining them within the limits that are proper : what need then be said of men ? This, O chief of men, I heard in former days, *viz.*, how Vipula had succeeded in protecting his preceptor's spouse in ancient times. There was in days of yore a highly blessed Rishi of the name of Devasarman of great celebrity. He had a wife, of name Ruchi, who was unequalled on earth for beauty. Her loveliness intoxicated every beholder among the deities and Gandharvas and Danavas. The chastiser of Paka, *viz.*, Indra, the slayer of Vritra, O monarch, was in particular enamoured of her and coveted her person. The great ascetic Devasarman was fully cognisant of the disposition of women. He, therefore, to the best of his power and energy, protected her (from every kind of evil influence). The Rishi knew that Indra was restrained by no scruples in the matter of seeking the companionship of other people's wives. It was for this reason that he used to protect his spouse, putting forth all his power. Once on a time, O son, the Rishi became desirous of performing a sacrifice. He began to think of how (during his own absence from home) his wife could be protected. Endued with high ascetic merit, he at last hit upon the course he should adopt. Summoning his favourite disciple whose name was Vipula and who was of Bhrigu's race, he said as follows.'

"Devasarman said, 'I shall leave home (for a while) in order to perform a sacrifice. The chief of the celestials always covets this Ruchi of mine. Do thou, during my absence, protect her, putting forth all thy might ! Thou shalt pass thy time heedfully in view of Purandara. O foremost one of Bhrigu's race, that Indra assumes various disguises.'

"Bhishma continued, 'Thus addressed by his preceptor, the ascetic Vipula, with senses under control, always engaged in severe penances, possessed of the splendour, O king, of fire or the sun conversant with all the duties of righteousness, and ever truthful in speech, answered him, saying, 'So be it.' Once more, however, as his preceptor was about to set out Vipula asked him in these words.'

"Vipula said, 'Tell me, O Muni, what forms does Sakra assume when he presents himself. Of what kind is his body and what is his energy ? It behoveth thee to say all this to me.'

"Bhishma continued, 'The illustrious Rishi then truly described unto the high-souled Vipula all the illusions of Sakra, O Bharata.'

"Devasarman said, 'The puissant chastiser of Paka, O regenerate Rishi is full of illusion. Every moment he assumes those forms that he chooses. Sometimes, he wears a diadem and holds the thunder-bolt. Sometimes, armed with the thunder-bolt and wearing a crown on his head, he adorns himself with ear-rings, in a moment he transformshimself into the shape and aspect of Chandala. Sometimes, he appears with coronal locks on his head : soon again, O son, he shows himself with matted locks, his person clad the while in rags. Sometimes, he assumes a goodly and gigantic

frame. The next moment he transforms himself into one of emaciated limbs, and dressed in rags. Sometimes he becomes fair, sometimes darkish, sometimes dark, of complexion. Sometimes he becomes ugly and sometimes as possessed of great comeliness of person. Sometimes he shows himself as young and sometimes as old. Sometimes he appears as a Brahmana, sometimes as a Kshatriya, sometimes as a Vaisya, and sometimes as a Sudra. Verily, he of a hundred sacrifices appears at times as a person born of impure order, that is as the son of a superior father by an inferior mother or of an inferior father by a superior mother. Sometimes he appears as a parrot, sometimes as a crow, sometimes as a swan, and sometimes as a Kokila. He assumes the forms also of a lion, a tiger, or an elephant. Sometimes he shows himself as a god, sometimes as a Daitya, and sometimes he assumes the guise of a king. Sometimes he appears as fat and plump. Sometimes as one whose limbs have been broken by the action of disordered wind in the system, sometimes as a bird, and sometimes as one of exceedingly ugly features. Sometimes he appears as a quadruped. Capable of assuming any forms, he sometimes appears as an idiot destitute of all intelligence. He assumes also the forms of flies and gnats. O Vipula, no one can make him out in consequence of these innumerable disguises that he is capable of assuming. The very Creator of the universe is not equal to that feat. He makes himself invisible when he chooses. He is incapable of being seen except with the eye of knowledge. The chief of the celestials sometimes transforms himself into the wind. The chastiser of Paka always assumes these disguises. Do thou, therefore, O Vipula, protect this slenderwaisted spouse of mine with great care! O foremost one of Bhṛigu's race, do thou take every care for seeing that the chief of the celestials may not defile this spouse of mine like a wretched dog licking the Havi kept in view of a sacrifice!—Having said these words, the highly-blessed Muni, *viz.*, Devasarman, intent upon performing a sacrifice, set out from his abode, O chief of the Bharatas. Hearing these words of his preceptor, Vipula began to think,—I shall certainly protect this lady in every respect from the puissant chief of the celestials. But what should be the means? What can I do in this matter of protecting the wife of my preceptor? The chief of the celestials is endued with large powers of illusion. Possessed of great energy, he is difficult of being resisted. Indra cannot be kept out by enclosing this retreat of ours or fencing this yard, since he is capable of assuming innumerable forms. Assuming the form of the wind, the chief of the celestials may assault the spouse of my preceptor. The best course, therefore for me, would be to enter (by Yoga-power) the body of this lady and remain there. By putting forth my prowess I shall not be able to protect the lady, for the puissant chastiser of Paka, it has been heard by me, is capable of assuming any form he likes. I shall, therefore, protect this one from Indra by my Yoga-power. For carrying out my object I shall with my body enter the body of this lady. If my preceptor, coming back, beholds his spouse defiled, he will, without doubt, curse me through wrath, for endued with great ascetic merit, he is possessed of

spiritual vision. This lady is incapable of being protected in the way in which other women are protected by men, since the chief of the celestials is endued with large powers of illusion. Alas, the situation in which I find myself is very critical! The behest of my preceptor should certainly be obeyed by me. If, therefore, I protect her by my Yoga-power, the feat will be regarded by all as a wonderful one. By my Yoga-power, therefore, I shall enter the body of my preceptor's lady, I shall stay within her and yet not touch her person, like a drop of water on a lotus leaf which lies on it yet does not drench it at all. If I be free from the taint of passion, I cannot incur any fault by doing what I wish to do. As a traveller, in course of his sojourn, takes up his residence (for a while) in any empty mansion he finds. I shall, after the same manner, reside this day within the body of my preceptor's lady. Verily, with mind rapt up in Yoga, I shall dwell today in this lady's body! Giving his best consideration to these points of righteousness, thinking of all the Vedas and their branches, and with eye directed to the large measure of penances which his preceptor had and which he himself also was possessed of, and having settled in his mind, with a view only to protect the lady, to enter her person by Yoga-power. Vipula of Bhrigu's race took great care (for accomplishing his purpose). Listen now to me, O Monarch, as I recite to thee what he did. Endued with great penances, Vipula sat himself down by the side of his preceptor's spouse as she of faultless features was sitting in her cottage, Vipula then began to discourse to her bringing her over to the cause of righteousness and truth. Directing his eyes then to hers and uniting the rays of light that emanated from her organs of vision with those that issued from his, Vipula (in his subtile form) entered the lady's body even as the element of wind enters that of ether of space. Penetrating her eyes with his eyes and her face with his face, Vipula stayed, without moving, within her invisibly, like her shadow. Restraining every part of the lady's body, Vipula continued to dwell within her, intent on protecting her from Indra. The lady herself knew nothing of this. It was in this way, O monarch, that Vipula continued to protect the lady till the time of his high-souled preceptor's coming back after accomplishing the sacrifice which he had gone out to perform."

SECTION XLI

"Bhishma said,—'One day the chief of the celestials assuming a form of celestial beauty, came to the retreat of the Rishi, thinking that the opportunity he had been expecting had at last come. Verily, O king, having assumed a form unrivalled for comeliness and exceedingly tempting to women and highly agreeable to look at, Indra entered the ascetic's asylum. He saw the body of Vipula staying in a sitting posture, immovable as a stake, and with eyes destitute of vision, like a picture drawn on the canvas. And he saw also that Ruchi was seated there, adorned with eyes whose ends were extremely beautiful, possessed of full and rotund hips, and

having a deep and swelling bosom. Her eyes were large and expansive like the petals of the lotus, and her face was as beautiful and sweet as the moon at full. Seeing Indra come in that guise, the lady wished to rise up and offer him a wellcome. Her wonder having been excited at the unrivalled beauty of form which the person possessed, she very much wished to ask him as to who he was. Although, however, she wished to rise up and offer him a welcome yet her limbs having been restrained by Vipula who was dwelling within her, she failed, O king, to do what she wished. In fact, she was unable to move from the place where she sat. The chief of the celestials then addressed her in agreeable words uttered with a sweet voice. Indeed, he said,—O thou of sweet smiles, know that I am Indra, arrived here for thy sake ! know, O sweet lady, that I am afflicted by the deity of desire provoked by thoughts of thee ! O thou of beautiful brows, I have come to thy presence. Time wears off*—These words that Indra spoke were heard by the ascetic Vipula. Remaining within the body of his preceptor's wife, he saw everything that occurred. The lady of faultless beauty, though she heard what Indra said, was, however, unable to rise up for welcoming or honoring the chief of the celestials. Her senses restrained by Vipula, she was unable to utter a word in reply. That scion of Bhṛigu's race, of mighty energy, judging from the indications afforded by the body of his preceptor's wife that she was not unwilling to receive Indra with kindness, restrained her limbs and senses all the more effectually, O king, by his Yoga-powers. With Yoga-bonds he bound up all her senses. Beholding her seated without any indication of agitation on her person, the lord of Shachi, abashed a little, once more addressed that lady who was stupefied by the Yoga-powers of her husband's disciple, in these words,—Come, come, O sweet lady !—Then the lady endeavoured to answer him. Vipula, however restrained the words that she intended to utter. The words, therefore, that actually escaped her lips (under the influence of Vipula) were,—What is the reason of thy coming hither?—These words adorned with grammatical refinements, issued out of her mouth that was as beautiful as the moon.† Subject to the influence of another, she uttered these words, but became rather ashamed for uttering them. Hearing her, Purandara became exceedingly cheerless. Observing that awkward result, the chief of the celestials, O monarch, adorned with a thousand eyes saw every-thing with his spiritual eye. He then beheld the ascetic staying within the body of the lady. Indeed, the ascetic remained within the body of his preceptor's wife like an image or reflection on a mirror. Beholding the ascetic endued with the terrible might of penances, Purandara, O monarch, fearing the Rishi's curse, trembled in fright. Vipula then, possessed of high ascetic might, left the

*'Pura' has little force here, implying 'first'. In the first place, know that I have come to thee !—T.

† Ladies spoke in Prakṛita and not Sanskrit. The latter is refined, the former is unrefined. Hence Indra's surprise at hearing Sanskrit words from the lady's lips,—T.

body of his preceptor's wife and returned to his own body that was lying near. He then addressed the terrified Indra in the following words.

"Vipula said,—O wicked souled Purandara, O thou of sinful mind O wretch that has no control over thy senses, neither the deities nor human beings will worship thee for any length of time ! Hast thou forgotten it, O Sakra,—does it not still dwell in thy remembrance,—that Gautama had cursed thee in consequence of which thy body became disfigured with a thousand sex-marks, which, owing to the Rishi's compassion, were afterwards changed into organs of vision ? I know that thou art of an exceedingly foolish understanding, that thy soul is uncleansed, and that thou art of an exceedingly unstable mind ! O fool, know that this lady is being protected by me. O sinful wretch, go back to that place whence thou camest ! O thou of foolish soul, I do not consume thee today into ashes with my energy. Verily, I am filled with compassion for thee. It is for this that I do not, O Vasava, wish to burn thee. My preceptor, endued with great intelligence, is possessed of terrible might. With eyes blazing with wrath, he would, if he saw thee, have burnt thy sinful self today. Thou shouldst not, O Sakra, do its like again. The Brahmanas should be regarded by thee. See that thou dost not, with thy sons and counsellors, meet with destruction, afflicted by the might of the Brahmanas. Thou thinkest that thou art an immortal and that, therefore, art at liberty to proceed in this way. Do not, however disregard the Brahmanas. Know that there is nothing unattainable by penance !—

"Bhisma continued,—Hearing these words of the high-souled Vipula, Sakra without saying anything, and overwhelmed with shame, made himself invisible. A moment after he had gone away, Devasarman of high ascetic merit, having accomplished the sacrifice he had intended to perform came back to his own asylum. When his preceptor came back, Vipula, who had done an agreeable deed, gave, unto him his wife of faultless beauty whom he had successfully protected against the machinations of Indra. Of tranquil soul and full of reverence for his preceptor, Vipula respectfully saluted him and stood in his presence with a fearless heart. After his preceptor had rested awhile and when was seated with his wife on the same seat, Vipula represented unto him everything that Sakra had done. Hearing these words of Vipula, that fore-most of Munis, endued with great prowess, became highly gratified with him for his conduct and disposition, his penances, and his observances. Observing Vipula's conduct towards himself—his preceptor—and his devotion also, and noting his steadiness in virtue, the puissant Devasarman exclaimed,—Excellent, excellent ! —The righteous-souled Devsarman, receiving his virtuous disciple with a sincere welcome, honoured him with a boon. Indeed, Vipula, steady in virtue obtained from his preceptor the boon that he would never swerve or fall away from righteousness, Dismissed by his preceptor he left his abode and practised the most severe austerities. Devasarman also, of severe penances, with his spouse, began from that day to live in those solitary woods, perfectly fearless of him who had slain Vala and Vritra.

SECTION XLII

“Bhishma said,—‘Having accomplished his preceptor’s behest, Vipula practiced the most severe penances. Possessed of great energy, he at last regarded himself as endued with sufficient ascetic merit. Priding himself upon the feat he had achieved, he wandered fearlessly and contentedly over the Earth O monarch, regarded by all as one possessed of great fame for what he had done. The puissant Bhargava regarded that he had conquered both the worlds by that feat of his as also by his severe penances. After sometime had passed away, O delighter of the Kurus, the occasion came for a ceremony of gifts to take place with respect to the sister of Ruchi. Abundant wealth and corn were to be given away in it.* Meanwhile, a certain celestial damsel, endued with great beauty, was journeying through the skies. From her body, as she coursed through the welkin, some flowers dropped down on the Earth. Those flowers possessed of celestial fragrance fell on a spot not far from the retreat of Ruchi’s husband. As the flowers lay scattered on the ground, they were picked up by Ruchi of beautiful eyes. Soon after an invitation came to Ruchi from the country of the Angas. The sister, referred to above, of Ruchi named Prabhavati, was the spouse of Chitraratha the ruler of the Angas. Ruchi, of very superior complexion, having attached those flowers to her hair, went to the palace of the king of the Angas in answer to the invitation she had received. Beholding those flowers on her hair the queen of the Angas, possessed of beautiful eyes, urged her sister to obtain some for her. Ruchi, of beautiful face, speedily informed her husband of that request of her sister. The Rishi accepted the prayer of his sister-in-law. Summoning Vipula into his presence Devasarman of severe penances commanded his disciple to bring him some flowers of the same kind, saying,—Go, go!—Accepting without hesitation the behest of his preceptor, the great ascetic Vipula, O king, answered,—So be it!—and then proceeded to that spot whence the lady Ruchi had picked up the flowers that were coveted by her sister. Arrived at that spot where the flowers (picked up by Ruchi) had fallen from the welkin, Vipula saw some others still lying scattered. They were all as fresh as if they had been newly plucked from the plants whereon they grew. None of them had drooped in the least. He took up those celestial flowers of great beauty. Possessed of celestial fragrance, O Bharata, Vipula got them there as the result of his severe penances. The accomplisher of his preceptor’s behest, having obtained them, he felt great delight and set out speedily for the city of Champa adorned with festoons of Champaka flowers. As he proceeded, he saw on his way a human couple moving in a circle hand in hand. One of them made a rapid step and thereby destroyed the cadence of the movement. For this reason, O king, a dispute arose between them. Indeed, one of

* The ‘adana’ ceremony was a rite in course of which friends and kinsmen had to make presents unto the person performing the ceremony. The investiture with the sacred thread, marriage, the rite performed in the sixth and the ninth month of pregnancy, are all ceremonies of this kind—T.

them charged the other, saying,—Thou hast made a quicker step!—The other answered,—No.—Verily, as each maintained his own opinion obstinately, each, O king, asserted what the other denied, and denied what the other asserted. While thus disputing with each other with great assurance, an oath was then heard among them. Indeed, each of them suddenly named Vipula in what they uttered. The oath each of them took was even this:—that one amongst us two who speaketh falsely, shall in the next world, meet with the end which will be the regenerate Vipula's!—Hearing these words of their, Vipula's face became very cheerless. He began to reflect, saying unto himself,—I have under-gone severe penances. The dispute between this couple is hot. To me, again, it is painful. What is the sin of which I have been guilty that both these persons should refer to my end in the next world as the most painful one among those reserved for all creatures? —Thinking in this strain, Vipula, O best of monarchs, hung down his head, and with a cheerless mind began to recollect what sin he had done. Proceeding a little way he beheld six other men playing with dice made of gold and silver. Engaged in play, those individuals seemed to him to be so excited that the hair on their bodies stood on end. They also (upon a dispute having arisen among them) were heard by Vipula to take the same oath that he had already heard the first couple to take. Indeed, their words had reference in the same way to Vipula.—He amongst us who, led by cupidity, will act in an improper way, shall meet with that end which is reserved for Vipula in the next world!—Hearing these words, however, Vipula, although he strove earnestly to recollect, failed to remember any transgression of his from even his earliest years, O thou of Kuru's race. Verily he began to burn like a fire placed in the midst of another fire. Hearing that curse, his mind burnt with grief. In this state of anxiety a long time elapsed. At last he recollected the manner in which he had acted in protecting his preceptor's wife from the machinations of Indra.—I had penetrated the body of that lady, placing limb within limb, face within face. Although I had acted in this way. I did not yet tell my preceptor the truth!—Even this was the transgression. O thou of Kuru's race which Vipula recollected in himself. Indeed O blessed monarch, without doubt that was the transgression which he had actually committed. Coming to the city of Champa, he gave the flowers to his preceptor. Devoted to superiors and seniors, he worshipped his preceptor in due form.

SECTION XLIII

“Bhishma said,—‘Beholding his disciple returned from his mission, Devasarman of great energy addressed him in words which I shall recite to thee, O king!

“Devasarman said,—‘What hast thou seen, O Vipula, in course of thy progress, O disciple, through the great forest? They whom hast seen knew thee, O Vipula. I, as also my spouse Ruchi, know how thou hadst acted in the matter of protecting Ruchi!

“ Vipula said,—O regenerate Rishi, who are those two whom I first saw? Who also are those other six whom I saw subsequently? All of them know me, who, indeed, are they to whom thou alludest in thy speech to me?—

“ Devasarman said,—The first couple, O regenerate one, whom thou sawest, are Day and Night. They are ceaselessly moving like a circle. Both of them know the transgression of which thou hast been guilty, those other men (six in number) whom, O learned Brahmana, thou sawest playing cheerfully at dice, are the six Seasons. They also are acquainted with thy transgressions. Having committed a sin in secrecy, no sinful man should cherish the assuring thought that his transgression is known only to himself and not to any one else. When a man perpetrates a sinful deed in secret, the Seasons as also Day and Night behold it always. Those regions that are reserved for the sinful shall be thine (for what thou hast done). What thou hadst done thou didst not tell me. That thy sin was not known to any one, was thy belief, and this conviction had filled thee with joy. Thou didst not inform the preceptor of the whole truth, choosing to hide from him a material—portion. The Seasons, and Day and Night, whom thou hast heard speak in that strain, thought it proper to remind thee of thy transgression. Day and Night, and the Seasons are ever conversant of all the good and the bad deeds that are in a man. They spoke to thee in that way, O regenerate one, because they have full knowledge of what thou hadst done but which thou hadst not the courage to inform me of, fearing thou hadst done wrong. For this reason those regions that are reserved for the sinful will be thine as much. Thou didst not tell me what thou hadst done. Thou wert fully capable, O regenerate one, of protecting my spouse whose disposition by nature, is sinful. In doing what thou didst, thou didst not commit any sin. I was, for this, gratified with thee! O Best of Brahmanas, if I had known thee to have acted wickedly, I would without hesitation, have cursed thee entirely. Women become united with men. Such union, is very desirable with men. Thou hadst, however, protected, my wife in a different spirit. If thou hadst acted otherwise, a curse would have been denounced upon thee. Even this is what I think. Thou hadst O son, protected my spouse. The manner in which thou hadst done it hath now become known to me as if thou hadst thyself informed me of it. I have, O son, become gratified with thee. Relieved of all anxiety, thou shalt go to heaven!—Having said these words unto Vipula, the great Rishi Devasarman, ascended to Heaven with his wife and his disciple and began to pass his time there in great happiness. In course of conversation, O King, on a former occasion, the great ascetic Markandeya had narrated to me this history on the banks of Ganga. I, therefore, recite to thee, Women should always be protected by thee (from temptations and opportunities of every kind). Amongst them both kinds are to be seen, that is those that are virtuous and those that are not so. Those women that are virtuous and those that are not so. Those women that are virtuous are highly blessed. They are the mothers of the universe (for they it is that cherish

all creatures on every side). They, it is, O king, that uphold the Earth with all her waters and forests. Those women that are sinful, that are of wicked behaviour, that are the destroyers of their races, and that are wedded to sinful resolves, are capable of being ascertained by indications, expressive of the evil that is in them, which appear, O king, on their bodies. It is even thus that high-souled persons are capable of protecting women. They cannot, O tiger among kings, be protected in any other way. Women, O chief of men, are fierce. They are endued with fierce prowess. They have none whom they love or like, so much as them that have sexual congress with them. Women are like those (Atharvan) incantations that are destructive of life. Even after they have consented to live with one, they are prepared to abandon him for entering into engagements with others. They are never satisfied with one person of the opposite sex, O son of Pandu ! Men should feel no affection for them. Nor should they entertain any jealousy on account of them, O king ! having a regard only for the considerations of virtue, men should enjoy their society, not with enthusiasm and attachment but with reluctance and absence of attachment. By acting otherwise, a man is sure to meet with destruction, O delighter of the Kurus, O tiger among kings, reason is respected at all times and under all circumstances. Only one man, *viz*, Vipula, had succeeded in protecting woman. There is none else, O king, in the three worlds who is capable of protecting women.'

SECTION XLIV

"Yudhisthira said,—"Tell me of that, O grandsire, which is the root of all duties, which is the root of kinsmen, of home, of the Pitris and of guests. I think this should be regarded as the foremost of all duties, (*viz*., the marriage of one's daughter). Tell me, however, O king; upon what sort of a person should one bestow one's daughter ?"

"Bhishma said,—Having enquired into the conduct and disposition of the person, his learning and acquirements, his birth, and his acts, good people should then bestow their daughter upon accomplished bridegrooms. All righteous Brahmanas, O Yudhisthira, act in this way (in the matter of the bestowal of their daughters). This is known as the Brahma marriage, O Yudhisthira ! Selecting an eligible bridegroom, the father of the girl should cause him to marry his daughter, having, by presents of diverse kinds, induced the bridegroom to that act. This form of marriage, constitutes the eternal practice of all good Kshatriyas. When the father of the girl, disregarding his own wishes, bestows his daughter upon a person whom the daughter likes and who reciprocates the girl's sentiments, the form of marriage, O Yudhisthira, is called Gandharva by those that are conversant with the Vedas. The wise have said this, O king, to be the practice of the Asuras, *viz*, wedding a girl after purchasing her at a high cost and after gratifying the cupidity of her kinsmen. Slaying and cutting off the heads of weeping kinsmen, the bridegroom sometimes forcibly takes away

the girl he weds. Such wedding, O son, is called by the name of Rakshasa. Of these five (*viz.* the Brahma, the Kshatra, the Gandharva, the Asura, and the Rakshasa), three are righteous, O Yudhisthira, and two are unrighteous. The Paisacha and the Asura forms should never be resorted to,* The Brahma, Kshatra, and Gandharva forms are righteous, O prince of men! Pure or mixed, these forms should be resorted to, without doubt. The Brahmana can take three wives. The Kshatriya can take two wives. As regards the Vaisaya, he should take a wife from only his own order. The children born of these wives should all be regarded as equal.† Of the three wives of a Brahmana, she taken from his own order should be regarded as the foremost. Similarly, of the two wives permitted to the Kshatriya, she taken from his own order should be regarded as superior. Some say that persons belonging to the three higher orders may take, only for purposes of enjoyment (and not for those of virtue), wives from the lowest or the Sudra order. Others, however, forbid the practice. The righteous condemn the practice of begetting issue upon Sudra women. A Brahmana, by begetting children upon a Sudra woman, incurs the liability of performing an expiation. A person of thirty years of age should wed a girl of ten years of age called a Nagnika.‡ Or, a person of one and twenty years of age should wed a girl of seven years of age. That girl who has no brother nor father should not be wed. O chief of Bharata's race, for she may be intended as Putrika of her sire.§ After the appearance of puberty, the

* It would be curious to see how the Commentator Nilakantha seeks to include within these five the eight forms of marriage mentioned by Manu. The fact is, such parts of the Mahabharata are unquestionably more ancient than Manu. The mention of Manu is either an instance of interpolation or there must have been an older Manu upon whose work *the* Manu we know has been based. The Asura and the Rakshasa forms are unequivocally condemned. Yet the commentator seeks to make out that the Rakshasa form is open to the Kshatriyas. The fact is, the Rakshasa was sometimes called the Paisacha. The distinction between those two forms was certainly of later origin.—T.

† Thus, there was no difference, in status, in ancient times, between children born of a Brahmani, a kshatriya or a Vaisya mother. The difference of status was of later origin.—T.

‡ 'Nagnika' is said to be one who wears a single piece of cloth. A girl in whom the signs of puberty have not appeared does not require more than a single piece of cloth to cover her. The mention of Nagnika, the commentator thinks, is due to an interdiction about wedding a girl of even ten years in whom signs of puberty have appeared.—T.

§ When a father happens to have an only daughter, he frequently bestows her in marriage upon some eligible youth on the understanding that the son born of her shall be the son, for purposes of both Sraddha rites and inheritance *not* of the husband begetting him but of the girl's father. Such a contract would be valid whether expressed or not at the time of marriage. The mere wish of the girl's father, unexpressed at the time of marriage, would convert the son into a son not of the father who begets him but of the father of the girl herself. A daughter reserved for such a purpose is said to be a 'putrikadharmuni' or 'invested with the character of a son..' To wed such a girl was not honourable. It was in effect

girl (if not married) should wait for three years. On the occasion of the fourth year, she should look for a husband herself (without waiting any longer for her kinsmen to select one for her), The offspring of such a girl do not lose their respectability, nor does union with such a girl become disgraceful. If, instead of selecting a husband for herself, she acts otherwise, she incurs the reproach of Prajapati herself. One should wed that girl who is not a *Sapinda* of one's mother or of the same *Gotra* with one's father. Even this is the usage (consistent with the sacred law) which Manu has declared.*

"Yudhisthira said,—'Desirous of marriage some one actually gives a dower to the girl's kinsmen; some one, the girl's kinsmen consenting promises to give a dower; some one says,—I shall abduct the girl by force;—some one simply displays his wealth (to the girl's kinsmen, intending to offer a portion thereof as dower for her); some one, again, actually takes the hand of the girl with rites of wedding. I ask thee, O grandsire, whose wife does the girl actually become? Unto us that are desirous of knowing the truth, thou art the eye with which to behold!'"

"Bhisma said,—'Whatever acts of men have been approved or settled in consultation by the wise, are seen to be productive of good. False speech, however, is always sinful.† The girl herself that becomes wife, the sons born of her, the Ritwijās and preceptors and disciples and Upadhyayas present at the marriage all become liable to expiation if the girl bestow her hand upon a person other than he whom she had promised to wed. Some are of opinion that no expiation is necessary for such conduct. Manu does not applaud the practice of a girl living with a person whom she does not like.‡ Living as wife with a person whom she does not like, leads to disgrace and sin. No one incurs much sin in any of these cases that follows. In forcibly abducting for marriage a girl that is bestowed upon the abductor by the girl's kinsmen, with due rites, as also a girl for whom dower has been paid and accepted, there is no great sin. Upon the girl's kinsmen

an abandonment of the fruits of marriage. Even if dead at the time of marriage, still if the father had, while living cherished such a wish, that would convert the girl into a 'putrikadharmiṇī'. The reluctance to wed girls without father and brothers exists to this day.—T,

* For understanding the meanings of *Sapinda* and *Sagotra* see any work on Hindu law civil or canonical.—T.

† These Verses are exceedingly terse. The commentator explains that what is intended is that under the third and the fourth circumstances the giver of the girl incurs no sin: under the second, the bestower of the girl (upon a person other than he unto whom a promise had been made) incurs fault. The status of wife, however, cannot attach simply in consequence of the promise to bestow upon the promiser of the dower. The relationship of husband and wife arises from actual wedding. For all that, when the kinsmen meet and say, with due rites,—This girl is this one's wife, the marriage becomes complete. Only the giver incurs sin by not giving her to the promised person.—T.

‡ Hence, having promised to wed such a one, she is at liberty to give him over and wed another whom she likes.—T.

having expressed their consent, Mantras and Homa should be resorted to. Such Mantras truly accomplish their purpose. Mantras and Homa recited and performed in the case of a girl that has not been bestowed by her kinsmen, do not accomplish their purpose. The engagement made by the kinsmen of a girl is, no doubt, binding and sacred. But the engagement that is entered into by the wedder and wedded, with the aid of Mantras, is very much more so (for it is this engagement that really creates the relationship of husband and wife). According to the dictates of the scriptures, the husband should regard his wife as an acquisition due to his own acts of a previous life or to what has been ordained by God. One, therefore, incurs no reproach by accepting for wife a girl that had been promised to another by her kinsmen or for whom dower had been accepted by them from another.

“Yudhishtira said,—‘When after the receipt of dower for a girl, the girl’s sire sees a more eligible person present himself for her hand,—one, that is, who is endued with the aggregate of Three in judicious proportions, does the girl’s sire incur reproach by rejecting the person from whom dower had been received in favour of him that is more eligible ? In such a case either alternative seems to be fraught with fault, for to discard the person to whom the girl has been promised can never be honorable, while to reject the person that is more eligible can never be good (considering the solemn obligation there is of bestowing one’s daughter on the most eligible person). I ask, how should the sire conduct himself so that he might be said to do that which is beneficial ? To us, of all duties this seems to demand the utmost measure of deliberation. We are desirous of ascertaining the truth. Thou, indeed, art our eyes ! Do thou explain this to us. I am never satiated with listening to thee !’

“Bhishma said,—‘The gift of the dower does not cause the status of wife to attach to the girl. This is well known to the person paying it. He pays it simply as the price of the girl. Then again they that are good never bestow their daughters, led by the dowers that others may offer. When the person desirous of wedding happens to be endued with such qualities as do not go down with the girl’s kinsmen, it is then that kinsmen demand dower from him. That person, however who won over by another’s accomplishments, addresses him, saying,—Do thou wed my girl, adorning her with proper ornaments of gold and gems,—and that person who complies with this request, cannot be said to demand dower or give it, for such a transaction is not really a sale. The bestowal of a daughter upon acceptance of what may strictly be regarded as gifts (of affection or love) is the eternal practice. In matters of marriage some fathers say—I shall not bestow my daughter upon such and such a person ; some say—I shall bestow my daughter upon such a one.—Some again say with vehemence—I must bestow my daughter upon such an individual.—These declarations do not amount to actual marriage. People are seen to solicit one another for the hands of maidens (and promise and retreat). Till the hand is actually taken with due rites, marriage cannot be said to take place. It has been

heard by us that even this was the boon granted to men in days of old by the Maruts in respect of maidens.* The Rishis have laid the command upon all men that maidens should never be bestowed upon persons unless the latter happen to be most fit or eligible. The daughter is the root of desire and of descendants of the collateral line. Even this is what I think.† The practice has been known to human beings from a long time,—the practice, of sale and purchase of the daughter. In consequence of such familiarity with the practice, thou mayst be able, upon careful examination, to find innumerable faults in it. The gift or acceptance of dower alone could not be regarded as creating the status of husband and wife. Listen to what I say on this head.

"Formerly, having defeated all the Magadhas, the Kasis, and the Kosalas, I brought away by force two maidens for Vichitraviryya. One of those two maidens was wedded with due rites. The other maiden was not formally wedded on the ground that she was one for whom dower had been paid in the form of valour. My uncle of Kuru's race, *viz*, king Valhika, said that the maiden so brought away and not wedded with due rites should be set free. That maiden, therefore, was recommended to Vichitraviryya for being married by him according to due rites. Doubting my father's words I repaired to others for asking their opinion. I thought that my sire was exceedingly punctilious in matters of morality. I then went to my sire himself, O king, and addressed him these words from desire of knowing something about the practices of righteous people in respect of marriage:— I desire, O sire, to know what in truth the practices are of righteous people!—I repeated the expression of my wish several times, so great was my eagerness and curiosity. After I had uttered those words, that foremost of righteous men, *viz*, my sire Valhika, answered me, saying,—If in your opinion the status of husband and wife be taken to attach on account of the gift and acceptance of dower and not from the actual taking of the maiden's hand with due rites, the father of the maiden (by permitting his daughter to go away with the giver of the dower) would show himself to be the follower of a creed other than that which is derivable from the ordinary scriptures. Even this is what the accepted scriptures declare. Persons conversant with morality and duty do not allow that their words are at all authoritative who say that the status of husband and wife arises from the gift and acceptance of dower, and not from the actual taking of the hand with due rites. The saying is well known that the status of husband and wife is created by actual bestowal of the daughter by the sire (and her acceptance by the husband with due rites). The status of wife cannot attach to maidens through sale and purchase. They who regard such status to be

* In consequence of that boon no one incurs sin by retracting promises of bestowing daughters upon others view of more eligible husbands.—T.

† Hence, no one should bestow his daughter upon a person that is not eligible, for the offspring of such marriage can never be good and such marriage can never make the daughter's sire or kinsmen happy.—T.

due to sale and the gift of dower are persons that are certainly unacquainted with the scriptures. No one should bestow his daughter upon such persons. In fact, they are not men with whom one may marry his daughter. A wife should never be purchased. Nor should a father sell his daughter. Only those person of sinful soul who are possessed, besides, by cupidity, and who sell and purchase female slaves for making serving women; regard the status of wife as capable of arising from the gift and acceptance of dower. On this subject some people on one occasion had asked prince Satyavat the following question:—If the giver of a dower unto the kinsmen of a maiden happens to die before marriage, can another person take the hand of that maiden in marriage? We have doubts on this matter. Do thou remove these doubts of ours for thou art endued with great wisdom and art honoured by the wise. Be thou the organ of vision unto ourselves that are desirous of learning the truth.—Unto them that said these words, prince Satyavat answered saying,—The kinsmen of the maiden should bestow her upon him whom they consider eligible. There need be no scruples in this. The righteous act in this way without taking note of the giver of the dower even if he be alive; while, as regards the giver that is dead, there is not the slightest doubt. Some say that the virgin wife or widow,—one, that is, whose marriage has not been consummated with her husband by actual sexual congress in consequence of his absence or death,—may be allowed to unite herself with her husband's younger brother or such other relation. The husband dying before such consummation, the virgin-widow may either surrender herself to her husband's younger brother or betake herself to the practice of penances. In the opinion of some, the younger brother of the husband or such other relation may thus use the unused wife or widow, though others maintain that such practice, notwithstanding its prevalency, springs from desire instead of being a scriptural ordinance. They that say so are clearly of opinion that the father of a maiden has the right to bestow her upon any eligible person, disregarding the dower previously given by another and accepted by himself. If after the hand of a maiden has been promised all the initial rites before marriage be performed, the maiden may still be bestowed upon a person other than the one unto whom she had been promised. Only the giver incurs the sin of falsehood: so far, however, as the status of wife is concerned, no injury can occur thereto. The Mantras in respect of marriage accomplish their object of bringing about the indissoluble union of marriage at the seventh step. The maiden becomes the wife of him unto whom the gift is actually made with water.* The gift of maidens should be made in the following way. The wise know it for certain.

* One of the most important rites of marriage is the ceremony of circumambulation. The girl is now borne around the bride-groom by her kinsmen. Formerly she used to walk herself. All gifts, again, are made with water. The fact is, when a thing is given away, the giver, uttering the formula, sprinkles a drop of water upon it with a blade of Kusa grass.—T.

A superior Brahmana should wed a maiden that is not unwilling, that belongs to a family equal to his own in purity or status, and that is given away by her brother. Such a girl should be wed in the presence of fire, with due rites, causing her, amongst other things, to circumambulate himself for the usual number of times.

SECTION XLV

"Yudhishtira said,—'If a person, after having given dower for a maiden, goes away, how should the maiden's father or other kinsmen who are competent to bestow her, act? Do tell me this, O grandsire!'

"Bhishma said,—'Such a maiden, if she happens to be the daughter of a sonless and rich father, should be maintained by the father (in view of the return of him who has given the dower). Indeed, if the father does not return the dower unto the kinsmen of the giver, the maiden should be regarded as belonging to the giver of the dower. She may even raise offspring for the giver (during his absence) by any of those means that are laid down in the scriptures. No person, however, can be competent to wed her according to due rites. Commanded by her sire, the princess Savitri had in days of old chosen a husband and united herself with him. This act of hers is applauded by some: but others, conversant with the scriptures, condemn it. Others that are righteous have not acted in this way. Others hold that the conduct of the righteous should ever be regarded as the foremost evidence of duty or morality.* Upon this subject Sukratu, the grandson of the high-souled Janaka, the ruler of the Videhas, has declared the following opinion. There is the wellknown declaration of the scriptures that women are incompetent to enjoy freedom at any period of their life. If this were not the path trodden by the righteous, how could this scriptural declaration exist? As regards the righteous, therefore, how can there be any question or doubt in respect of this matter? How can people condemn that declaration by choosing to conduct themselves otherwise?† The unrighteous dereliction of eternal usage is regarded as the practice of the Asuras. Such practice we never hear of in the conduct of the ancients‡ the relationship of husband and wife is very subtle (having

* Hence, what Savitri did at the bidding of her sire could not be against the course of duty or morality. The Burdwan translator has misunderstood the second line of this Verse, while K. P. Singha has quietly dropped it—T.

† This couplet is exceedingly terse. I have, therefore expanded it a little for making it intelligible. Rendered literally, the Verse would stand thus: 'If the path were not trodden by the righteous, how could censure? Unless expanded, such literal versions in English can yield no meaning to even Sanskrit scholars.—T.

‡ 'Dharmasaya' refers to the true or correct or eternal Aryan usage, 'Pradanam' is 'khandanam'; from 'da', to cut. The sense is that the grant of liberty to women is an Asura practice—T.

reference to the acquisition of destiny, and, therefore, capable of being understood with the aid of only the inspired declarations in scriptures). It is different from the natural relationship of male and female which consists only in the desire for sexual pleasure. This also was said by the king alluded to of Janaka's race.*

"Yudhishtira said,—Upon what authority is the wealth of men inherited (by others when they happen to have daughters)? In respect of her sire the daughter should be regarded the same as the son.

"Bhishma said,—'The son is even as one's own self, and the daughter is like unto the son. How, therefore, can another take the wealth when one lives in one's own self in the form of one's daughter? Whatever wealth is termed the Yautuka property of the mother, forms the portion of the maiden daughter. If the maternal grandfather happens to die without leaving sons, the daughter's son should inherit it. The daughter's son offers pindas to his own father and the father of his mother. Hence, in accordance with considerations of justice, there is no difference between the son and the daughter's son. When a person has got only a daughter and she has been invested by him with the status of a son if he then happens to have a son, such son (instead of taking all the wealth of his sire) shares the inheritance with the daughter.† When, again, a person has got a daughter and she has been invested by him with the status of a son. If he then happens to take a son by adoption or purchase then the daughter is held to be superior to such son (for she takes three shares of her father's wealth, the son's share being limited to only the remaining two). In the following case I do not see any reason why the status of daughter's son should attach to the sons of one's daughter. The case is that of the daughter who has been sold by her sire. The sons born of a daughter that has been sold by her sire for actual price, belong exclusively to their father (even if he do not beget them himself but obtain them according to the rules laid down in the scriptures for the raising of issue through the agency of others). Such sons can never belong, even as daughter's sons, to their maternal grandfather in consequence of his having sold their mother for price and lost all his rights in or to her by that act.‡ Such sons, again, become full of malice, unrighteous in conduct, the misappropriators of other people's wealth, and endued with deceit and cunning. Having sprung from that sinful form of marriage called Asura, the issue becomes wicked in conduct. Persons acquainted with the histories of olden times, conversant with duties, devoted to the scriptures and firm in maintaining the restraints therein laid down, recite in this connection some

* Hence, no one should wed, led by desire alone. Nor should the maiden be permitted to choose for herself. She may be guided in her choice by improper considerations connected with only carnal pleasure.—T.

† The property is divided into five parts, two of which are taken by the daughter under such circumstances and three by the son,—T.

‡ I expand the Verse for making it intelligible, by setting forth the reasons urged by Hindu lawyers and noticed by the commentator.—T.

metrical lines sung in days of yore by Yama. Even this is what Yama had sung. That man who acquires wealth by selling his own son, or who bestows his daughter after accepting a dower for his own livelihood, has to sink in seven terrible hells one after another, known by the name of Kalas. There that wretch has to feed upon sweat and urine and stools during the whole time. In that form of marriage which is called Arsha, the person who weds has to give a bull and a cow and the father of the maiden accepts the gift. Some characterise this gift as a dower (or price), while some are of opinion that it should not be regarded in that light. The true opinion, however, is that a gift for such a purpose, be it of small value or large, should, O king, be regarded as dower or price, and the bestowal of the daughter under such circumstances should be viewed as a sale. Notwithstanding the fact of its having been practised by a few persons (of even note), it can never be taken as the eternal usage. Other forms of marriage are seen, practised by men, such as marrying girls after abducting them by force from amidst their kinsmen. Those persons who have sexual intercourse with a maiden, after reducing her to subjection by force, are regarded as perpetrators of sin. They have to sink in darkest hell.* Even a human being with whom one has no relationship of blood should not form the subject of sale. What need then be said of one's own issue? With the wealth that is acquired by doing sinful deeds, no action leading to merit can be performed."

SECTION XLVI

"Bhishma said,—They that are conversant with ancient 'history recite the following verse of Daksha the son of Prachetas, viz,—That maiden, in respect of whom nothing is taken by her kinsmen in the form of dower, cannot be said to be sold. † Respect, kind treatment, and everything else that is agreeable, should all be given unto the maiden whose hand is taken in marriage. Her sire and brothers and father-in-law and husband's brothers should show her every respect and adorn her with ornaments, if they be desirous of reaping benefits, for such conduct on their part always leads to considerable happiness and advantage. If the wife does not like her husband or fails to gladden him, from such dislike and absence of joy, the husband can never have issue for increasing his race. Women, O king, should always be worshipped and treated with affection. There where women are treated with respect, the very deities are said to be filled with joy. There where women are not worshipped, all acts become fruitless. If the women of a family, in consequence of the treatment they receive, indulge in grief and tears, that family soon becomes

* 'Valatah vsyam' implies only those whose consent is obtained by force. Hence, such cases as those of Krishna abducting Rukmini and Arjuna abducting Subhadra, are excluded from this denunciation.—T.

† The maiden may herself accept ornaments. That would not convert the transaction into a sale.—T.

extinct. Those houses that are cursed by women meet with destruction and ruin as if scorched by some Atharvan rite. Such houses lose their splendour. Their growth and prosperity cease, O king, Manu, on the eve of his departure for Heaven, made over women to the care and protection of men, saying that they are weak, that they fall an easy prey to the seductive wiles of men, * disposed to accept the love that is offered them, and devoted to truth. There are others among them that are full of malice, covetous of honours, fierce in disposition, unlovable, and impervious to reason. Women, however, deserve to be honoured. Do ye men show them honour ! The righteousness of men depends upon women. All pleasures and enjoyments also completely depend upon them. Do ye serve them and worship them. Do ye bend your wills before them. The begetting of offspring, the nursing of children already born, and the accomplishment of all acts necessary for the needs of society, behold, all these have women for their cause ! By honouring women, ye are sure to attain to the fruition of all objects !—In this connection a princess of the house of Janaka the ruler of the Videhas, sang a verse. It is this :—Women have no sacrifices ordained for them. There are no Sradhas which they are called upon to perform. They are not required to observe any fasts. To serve their husbands with reverence and willing obedience is their only duty. Through the discharge of that duty they succeed in conquering Heaven. In childhood, the sire protects her. The husband protects her in youth. When she becomes old, her sons, protect her. At no period of her life does woman deserve to be free. Deities of prosperity are women. The person that desires affluence and prosperity should honour them. By cherishing women, O Bharata, one cherishes the goddess of prosperity herself, and by afflicting her, one is said to afflict the goddess of prosperity.'

SECTION XLVII

"Yudhishtira said,—Thou art fully conversant with the ordinances of all the scriptures. Thou art the foremost of those that are acquainted with the duties of kings. Thou art celebrated over the whole world as a great dispeller of doubts. I have a doubt, do thou explain it to me, O grandsire ! As regards this doubt that has arisen in my mind, I shall not ask any other person for its solution. It behoveth thee, O thou of mighty arms, to expound as to how a man should conduct himself who is desirous of treading along the path of duty and righteousness. It has been laid down, O grandsire, that a Barhmana can take four wives, *viz*, one that belongs to his own order, one that is a Kshatriya, one that is a Vaisya, and one that is a Sudra if the Brahmana wishes to indulge the desire of sexual intercourse. Tell me, O best of the Kurus, which amongst those sons deserves to inherit the father's wealth one after another ? Who amongst them, O grand—

* 'Swalpa-kaupinah' literally is 'covered with a small piece of cloth,' hence, capable of being easily seduced.—T.

sire, shall take what share of the paternal wealth? I desire to hear this, *viz.*, how the distribution has been ordained amongst them of the paternal property.'

"Bhishma said,—'The Brahmana, the Kshatriya, and the Vaisya are regarded as the three regenerate orders. To wed in these three orders has been ordained to be the duty of the Brahmana, O Yudhishtira. Through erroneous judgment or cupidity or lust, O scorcher of foes, a Brahmana takes a Sudra wife. Such wife, however, he is not competent to take according to the scriptures. A Brahmana, by taking a Sudra woman to his bed, attains to a low end in the next world. He should, having done such an act, undergo expiation according to the rites laid down in the scriptures. That expiation must be twice heavier or severer if in consequence of such an act, O Yudhishtira, the Brahmana gets offspring. I shall now tell thee O Bharata, how the (paternal) wealth is to be distributed (among the children of the different spouses). The son born of the Brahmani wife shall, in the first place, appropriate from his father's wealth a bull of good marks, and the best car or vehicle. What remains of the Brahmana's property, O Yudhishtira, after this should be divided into ten equal portions. The son by the Brahmani wife shall take four of such portions of the paternal wealth. The son that is born of the Kshatriya wife is, without doubt, possessed of the status of a Brahmana. In consequence, however, of the distinction attaching to his mother, he shall take three of the ten shares into which the property has been divided. The son that has been born of the wife belonging to the third order, *viz.*, the woman of the Vaisya caste, by the Brahmana sire, shall take, O Yudhishtira, two of the three remaining shares of the father's property. It has been said that the son that has been begotten by the Brahmana sire upon the Sudra wife should not take any portion of the father's wealth for he is not to be considered an heir. A little however, of the paternal wealth should be given to the son of the Sudra wife, hence the one remaining share should be given to him out of compassion. Even this should be the order of the ten shares into which the Brahmana's wealth is to be divided. All the sons that are born of the same mother or of mothers of the same order, shall share equally the portion that is theirs. The son born of the Sudra wife should not be regarded as invested with the status of a Brahmana in consequence of his being unskilled (in the scriptures and the duties ordained for the Brahmana). Only those children that are born of wives belonging to the three higher orders should be regarded as invested with the status of Brahmanas. It has been said that there are only four orders there is no fifth that has been enumerated. The son by the Sudra wife shall take the tenth part of his sire's wealth (that remains after the allotment has been made to the others in the way spoken of). That share, however, he is to take only when his sire has given it to him. He shall not take it if his sire does not give it unto him. Some portion of the sire's wealth should without doubt, be given, O Bharata, to the son of the Sudra wife. Compassion is one of the highest virtues. It is through compassion that something

is given to the son of the Sudra wife. Whatever be the object in respect of which compassion arises, as a cardinal virtue it is always productive of merit. Whether the sire happens to have children (by his spouses belonging to the other orders) or to have no children (by such spouses), unto the son by the Sudra wife, O Bharata, nothing more than a tenth part of the sire's wealth should be given. If a Brahmana happens to have more wealth than what is necessary for maintaining himself and his family for three years, he should with that wealth perform sacrifices. A Brahmana should never acquire wealth for nothing.* The highest sum that the husband should give unto the wife is three thousand coins (of the prevailing currency). This wealth that the husband gives unto the wife, the latter may spend or dispose off as she likes. Upon the death of the childless husband, the wife shall enjoy all his wealth. (She shall not, however, sell or otherwise dispose off any portion of it). The wife should never take without her husband's knowledge) any portion of her husband's wealth. Whatever wealth, O Yudhishtira, the Brahmani wife may acquire by gift from her father, should be taken (after her death) by her daughter, for the daughter is like the son. The daughter, O king, has been ordained in the scriptures, to be equal to the son, O delighter of the Kurus. Even thus hath the law of inheritance been ordained, O bull of Bharata's race. Remembering these ordinances about the distribution and disposal of wealth, one should never acquire wealth uselessly.

"Yudhishtira said,—'If the son born of Sudra woman by a Brahmana father has been declared in the scriptures to be disentitled to any wealth, by what exceptional rule then is a tenth part of the paternal property to be given to him? A son born of a Brahmani wife by a Brahmana is unquestionably a Brahmana. One born of a Kshatriya wife or of a Vaisya wife, by a Brahmana husband, is similarly invested with the status of a Brahmana. Why then, O best of kings, are such sons to share the paternal wealth unequally? All of them, thou hast said, are Brahmanas, having been born of mothers that belong to the three higher orders equally entitled to the name of regenerate.

"Bhishma said,—'O scorcher of foes, all spouses in this world are called by the name of Dara. Although that name is applied to all, yet there is this great distinction to be observed. If, having married three wives belonging to the three other orders, a Brahmana takes a Brahmani wife the very last of all yet shall she be regarded as the first in rank among all the wives, and as deserving of the greatest respect. Indeed, among all the co-wives, she shall be the foremost in consideration. In her apartments should be kept all those articles that are necessary in view of the husband's baths, personal decorations, washing of teeth, and application of collyrium to the eyes. In her apartments should be kept the Havya and the Kavya and all else that the husband may require for the performance of his religious acts.

* *I. e.*, he should not acquire for storing. He may acquire to spend in sacrifices and gifts or for maintaining himself and his family,—T.

If the Brahmani wife is in the house, no other wife is entitled to attend to these needs of the husband. Only the Brahmani wife, O Yudhishtira, should assist in these acts of the husband. The husband's food and drink and garlands and robes and ornaments,—all these should be given by the Brahmani wife to the husband, for she is the foremost in rank and consideration among all the spouses of the husband. These are the ordinances of the scriptures as laid down by Manu, O delighter of the Kurus! Even this, O monarch is seen to be the course of eternal usage. If a Brahmana, O Yudhishtira, led by lust, acts in a different way, he shall come to be regarded as a Chandala among Brahmanas.* The son born of the Kshatriya wife has been said to be equal in status to the son born of the Brahmani wife. For all that, a distinction attaches to the son of the Brahmani wife in consequence of the superiority of the Brahmani to the Kshatriya in respect of the order of birth. The Kshatriya cannot be regarded as equal to the Brahmani in point of birth. Hence, O best of kings the son born of the Brahmani wife must be regarded as the first in rank and superior to the son born of the Kshatriya wife. Because, again the Kshatriya is not equal in point of birth to the Brahmani, hence the son of the Brahmani wife takes one after another, all the best things, O Yudhishtira, among his father's possessions. Similarly, the Vaisya cannot be regarded as the equal of the Kshatriya in point of birth. Prosperity, kingdom, and treasury, O Yudhishtira, belong to the Kshatriya. All these have been ordained for the Kshatriya. The whole Earth, O king, with her belt of seas, is seen to belong to him. By following the duties of his own order, the Kshatriya acquires an extensive affluence. The sceptre of royalty is held by him. Without the Kshatriya, O king, there can be no protection. The Brahmanas are highly blessed, for they are the deities of the very deities. Following the ordinances laid down by the Rishis, the Kshatriyas should worship the Brahmanas according to due rites. Even this is the eternal usage. Coveted by thieves and others, the possessions of all men are protected by Kshatriyas in the observance of the duties assigned to their order. Indeed, wealth and spouses and every other possession owned by people would have been forcibly taken away but for this protection that the Kshatriyas afford. The Kshatriya, as the king, becomes the protector or rescuer of all the orders. Hence, the son of the Kshatriya wife shall, without doubt, be held to be superior to him that is born of the Vaisya wife. The son of the Kshatriya wife, for this, takes a larger share of the paternal property than the son of the Vaisya mother.'

"Yudhishtira said,—'Thou hast duly said what the rules are that apply to Brahmanas. What, however, are the rules that apply to the others?'

"Bhishma said,—'For the Kshatriya, O delighter of the Kurus, two wives have been ordained. The Kshatriya may take a third wife from the

*I. e., if the Brahmana, led by affection for any other wife, disregards the wife belonging to his own order and shows preference for those of the other orders, he then incurs the liability of being regarded as a Chandala that has come to be numbered among Brahmanas.—T.

Sudra order. Such practice prevails, it is true, but it is not sanctioned by the scriptures. Even this should be the order, O Yudhishtira, of the spouses of a Kshatriya. The property of a Kshatriya should, O king, be divided into eight shares. The son of the Kshatriya wife shall take four of such shares of the paternal property. The son of the Vaisya wife shall take three of such shares. The remaining one or the eighth share shall be taken by the son of the Sudra wife. The son of the Sudra wife, however, shall take only when the father gives but not otherwise. For the Vaisya only one wife has been ordained. A second wife is taken from the Sudra order. The practice prevails, it is true, but it is not sanctioned by the scriptures. If a Vaisya has two wives one of whom is a Vaisya and the other Sudra, there is a difference between them in respect of status. The wealth of a Vaisya, O chief of Bharata's race, should be divided into five portions. I shall now speak of the sons of a Vaisya by a wife of his own order and by one belonging to the inferior order, as also of the manner in which, O king, his wealth is to be distributed among those children. The son born of the Vaisya wife shall take four of such shares of his father's wealth. The fifth share, O Bharata, has been said to belong to the son born of the Sudra wife. Such son, however, shall take when the father gives. He should not take anything unless the father gives it to him. The son that is begotten on a Sudra wife by persons of the three higher orders should always be regarded as disentitled to any share of the sire's wealth. The Sudra should have only one wife taken from his own order. He can under no circumstances, take any other spouse. Even if he happens to have a century of sons by such spouse, all of them share equally the wealth that he may leave behind. As regards all the orders, the children born of the spouse taken from the husband's own order shall, it has been laid down, share equally the father's wealth. The eldest son's share shall be greater than that of every other son, for he shall take one share more than each of his brothers, consisting of the best things of this father. Even this is the law of inheritance, O son of Pritha, as declared by the Self-born himself. Amongst children all born of the spouse taken from the husband's own order, there is another distinction, O king! In marrying, the elder ones should always precede the younger ones. The spouses being all equal in respect of their order of birth, and the children also being all equal in respect of the status of their mothers the son that is first-born shall take one share more than each of his other brothers. The son that comes next in point of age shall take a share that is next in value, while the son that is youngest shall take the share that belongs to the youngest.* Thus among spouses of

* The sense of this Verse seems to be this : If a Brahmana takes in succession three spouses all belonging to his own order, the son born of his first wife shall take the share that is allotted to the eldest ; that born of the second wife shall take a share next in value ; and that born of the youngest wife shall take the share allotted to the youngest. After such especial shares are taken, the residue of the property is to be distributed unto equal shares each of which shall be taken by each of the children. If this interpretation be correct, it would appear that the contention waged some years ago in

all orders, they that belong to the same order with the husband are regarded as the first. Even this is what was declared by the great Rishi Kasyapa the son of Marichi."

SECTION XLVIII.

"Yudhishtira said,—Through inducements offered by wealth, or through mere lust, or through ignorance of the true order of birth (of both males and females), or through folly, intermixture happens of the several orders. What, O grandsire, are the duties of persons that are born in the mixed classes and what are the acts laid down for them? Do thou discourse to me on this !"

"Bhishma said,—In the beginning, the Lord of all creatures created the four orders and laid down their respective acts or duties, for the sake of sacrifice. * The Brahmana may take four wives, one from each of the four orders. In two of them (viz., the wife taken from his own order and that taken from the one next below), he takes birth himself (the children begotten upon them being regarded as invested with the same status as his own) Those sons, however, that are begotten by him on the two spouses that belong to the next two orders (viz. Vaisya and Sudra); are inferior, their status being determined not by that of their father but by that of their mothers. The son that is begotten by a Brahmana upon a Sudra wife is called Parasara, implying one born of a corpse, for the Sudra woman's body is as inauspicious as a corpse. He should serve the persons of his (father's) race. Indeed, it is not proper for him to give up the duty of service that has been laid down for him. Adopting all means in his power, he should uphold the burthens of his family. Even if he happens to be elder in age, he should still dutifully serve the other children of his father who may be younger to him in years, and bestow upon them whatever he may succeed in earning. A Kshatriya, may take three wives. In two of them (viz., the one taken from his own order and the other that is taken from the order immediately below), he takes birth himself (so that those children are invested with the status of his own order). His third wife being of the Sudra order is regarded as very inferior. The son that he begets upon her comes to be called as an Ugra. The Vaisya may take two spouses. In both of them (viz., the one taken from his own order, and the other from the lowest of the four pure orders), he takes birth himself (so that those children become invested with the status of his own order). The Sudra

Bengal, that the scriptures do not allow a person the liberty of taking more than one spouse from his own order, falls to the ground. Upon other grounds also, that contention was absurd, for Kshatriya kings often took more than one Kshatriya spouse.—T.

* *I. e.*, each order was created for performing sacrifices. The Sudra is competent to perform sacrifice. Only his sacrifice should be by serving the three other orders,—T.

can take only one wife, viz., she that is taken from his own order. The son begotten by him upon her becomes a Sudra. A son that takes birth under circumstances other than those mentioned above, comes to be looked upon as a very inferior one. If a person of a lower order begets a son upon a woman of a superior order, such son is regarded as outside the pale of the four pure orders. Indeed, such son becomes an object of censure with the four principal orders. If a Kshatriya begets a son upon a Brahmani woman such son, without being included in any of the four pure orders, comes to be regarded as a Suta. The duties of a Suta are all connected with the reciting of eulogies and encomiums of kings and other great men. The son begotten by a Vaisya upon a woman of the Brahmana order comes to be regarded as a Vaidehaka. The duties assigned to him are the charge of bars and bolts for protecting the privacy of women of respectable households. Such sons have no cleansing rites laid down for them.* If a Sudra unites with a woman belonging to the foremost of the four orders, the son that is begotten is called a Chandala. Endued with a fierce disposition, he must live in the outskirts of cities and towns and the duty assigned to him is that of the public executioner. Such sons are always regarded as wretches of their race. These O foremost of intelligent persons, are the offspring of intermixed orders. The son begotten by a Vaisya upon a Kshatriya woman becomes a Vandi or Magadha. The duties assigned to him are eloquent recitations of praise. The son begotten through transgression, by a Sudra upon a Kshatriya woman, becomes a Nishada and the duties assigned to him have reference to the catching of fish. If a Sudra happens to have intercourse with a Vaisya woman, the son begotten upon her comes to be called Ayogava. The duty assigned to such a person are those of a Takshan (carpenter). They that are Brahmanas should never accept gifts from such a person. They are not entitled to possess any kind of wealth. Persons belonging to the mixed castes beget upon spouses taken from their own castes children invested with the status that is their own. When they beget children in women taken from castes that are inferior to theirs, such children become inferior to their fathers, for they become invested with the status that belongs to their mothers. Thus as regards the four pure orders, persons beget children invested with their own status upon spouses taken from their own orders as also upon them that are taken from the orders immediately below their own. When, however, offspring is begotten upon other spouses, they come to be regarded as invested with a status that is, principally, outside the pale of the four pure orders. When such children beget sons in women taken from their own classes, those sons take the status of their sires. It is only when they take spouses from castes other than their own, that the children they beget become invested with inferior status. As an example of this it may be said that a Sudra begets upon a woman belonging to the most superior order a son that is outside the pale of the four orders (for such a son comes to be regarded as a Chandala who

* For them there is no investiture with the sacred thread.—T,

is much inferior). The son that is outside the pale of the four orders by uniting with women belonging to the four principal orders, begets offspring that are further degraded in point of status. From those outside the pale of the four orders and those again that are further outside that pale, children multiply in consequence of the union of persons with women of classes superior to their own. In this way, from persons of inferior status classes spring up, altogether fifteen in number, that are equally low or still lower in status. It is only from sexual union of women with persons who should not have such union with them that mixed classes spring up. Among the classes that are thus outside the pale of the four principal or pure orders, children are begotten upon women belonging to the class called Sairindhri by men of the class called Magadha. The occupation of such offspring is the adornment of the bodies of kings and others. They are well acquainted with the preparation of unguents, the making of wreaths, and the manufacture of articles used for the decoration of the person. Though free by the status that attaches to them by birth, they should yet lead a life of service. From the union of Magadhas of a certain class with women of the caste called Sairindhri, there springs up another caste called Ayogava. Their occupation consists in the making of nets (for catching fish and fowl and animals of the chase). Vaidehas, by uniting themselves with women of the Sairindhri caste, beget children called Maireyakas whose occupation consists in the manufacture of wines and spirits. From the Nishadas spring a caste called Madgura and another known by the name of Dasas whose occupation consists in plying boats. From the Chandala springs a race called Cwapaka whose occupation consists in keeping guard over the dead. The women of the Magadhi caste, by union with these four castes of wicked dispositions produce four others who live by practising deceit. These are Mangsa, Swadukara, Kshaudra, and Sougandha. From the Vaideha springs up a cruel and sinful caste that lives by practising deception. From the Nishadas again springs up the Madranabha caste whose members are seen to ride on cars drawn by asses. From the Chandalas springs up the caste called Pukkasa whose members are seen to eat the flesh of asses, horses and elephants. These cover themselves with the garments obtained by stripping human corpses. They are again seen to eat from broken earthenwares.* These three castes of very low status are born of women of the Ayogava caste (by fathers taken from different castes) The caste called Kshudra springs from the Vaidehaka. The caste called Andhra which takes up its residence in the outskirts of towns and cities, also springs up (from the Vaidehakas). Then again the Charmakara, uniting himself with a woman of Nishada caste, begets the class called Karavara. From the Chandala, again springs up the caste known by the name of Pandusaupaka whose occupation consists in making baskets and other things with cleft bamboos. From the union of the Nishada with a woman of the Vaidehi

* Broken earthenwares are always cast off. They are sometimes utilised by persons of the lower orders.—T.

caste springs one who is called by the name of Ahindaka. The Chandala begets upon a Saupaka woman, a son that does not differ from the Chandala in status or occupation. A Nishadi woman, by union with a Chandala, brings forth a son who lives in the outskirts of village and towns. Indeed the members of such a caste live in crematoria and are regarded by the very lowest orders as incapable of being numbered among them. Thus do these mixed castes springs up from improper and sinful union of fathers and mothers belonging to different castes. Whether they live in concealment or openly, they should be known by their occupations. The duties have been laid down in the scriptures for only the four principal orders. As regards the others the scriptures are entirely silent. Among all the orders, the members of those castes that have no duties assigned to them by the scriptures, need have no fears as to what they do (to earn their livelihood). Persons unaccustomed to the performance or for whom sacrifices have not been laid down, and who are deprived of the company and the instructions of the righteous, whether numbered among the four principal orders or out of their pale, by uniting themselves with woman of other castes, led not by considerations of righteousness but by uncontrolled lust, cause numerous mixed castes to come into existence whose occupations and abodes depend on the circumstances connected with the irregular unions to which they owe their origin. Having recourse to spots where four roads meet, or crematoria, or hills and mountains, or forests and trees, they build their habitations there. The ornaments they wear are made of iron. Living in such places openly, they betake themselves to their own occupations to earn their livelihood. They may be seen to live in this way, adorning their persons with ornaments and employed in the task of manufacturing diverse kinds of domestic and other utensils. Without doubt, by assisting kine and Brahmanas, and practising the virtues of abstention from cruelty, compassion, truthfulness of speech, and forgiveness, and, if need be, by reserving others by laying down their very lives, persons of the mixed castes may achieve success. I have no doubt, O chief of men, that these virtues become the causes of their success. He, that is possessed of intelligence, should, taking everything into consideration, beget offspring according to the ordinances of the scriptures, upon women that have been declared proper or fit for him. A son begotten upon a woman belonging to a degraded caste, instead of rescuing the sire, brings him to grief even as a heavy weight brings to grief a swimmer desirous of crossing a piece of water. Whether a man happens to be possessed of learning or not lust and wrath are natural attributes of humanity in this world. Women, therefore, may always be seen to drag men into the wrong path. This natural disposition of women is such that man's contact with her is productive of misery to him. Hence, men possessed of wisdom do not suffer themselves to be excessively attached to women.

“Yudhishtira said, there are men who belong to the mixed castes, and who are of very impure birth. Though presenting the features of respectability, they are in reality disrespectable. In consequence of these external

aspects we may not be able to know the truth about their birth. Are there any signs, O grandsire, by which the truth may be known about the origin of such men ?'

SECTION XLIX

"Bhishma said, 'A person that is born of an irregular union presents diverse features of disposition. One's purity of birth, again, is to be ascertained from one's acts which must resemble the acts of those who are admittedly good and righteous. A disrespectable behaviour, acts opposed to those laid down in the scriptures, crookedness and cruelty, and abstention from sacrifices and other spritual acts that lead to merit, proclaim one's impurity of origin. A son receives the disposition of either the sire or the mother. Sometimes he catches the dispositions of both. A person of the impure birth can never succeed in concealing his true disposition. As the cub of a tiger or a leopard resembles its sire and dam in form and in (the matter of) its stripes or spots, even so a person cannot but betray the circumstance of his origin. However covered may the course of one's descent be, if that descent happens to be impure, its character or disposition is sure to manifest itself slightly or largely. A person may, for purposes of his own, choose to tread on an insincere path, displaying such conduct as seems to be righteous. His own disposition, however, in the matter of those acts that he does, always proclaims whether he belongs to a good order or to a different one. Creatures in the world are endued with diverse kinds of disposition. They are, again, seen to be employed in diverse kinds of acts. Amongst creatures thus employed, there is nothing that is so good or precious as pure birth and righteous conduct. If a person be born in a low order, that good understanding which arises from a study of the scriptures fails to rescue his body from low acts. Absolute goodness of understanding may be of different degrees. It may be high, middling, or low. Even if it appears in a person of low extraction, it disappears like autumnal clouds without producing any consequences. On the other hand, that other goodness of understanding which, according to its measure, has ordained the status in which the person has been born, shows itself in his acts.* If a person happens to belong to a superior order but still if he happens to be divested of good behaviour, he should receive no respect or worship. One may worship even a Sudra if he happens to be conversant with duties and be of good conduct. A person proclaims himself by his own good and bad acts and by his good or bad disposition and race of birth. If one's race of birth happens to be degraded for any reason, one soon raises it and makes it resplendent and famous by one's acts. For these reasons they that are endued with wisdom should avoid those women, among these

* The second line is exceedingly terse. The sense seems to be this : one who is of low birth must remain low in disposition. Absolute goodness may arise in his heart, but it disappears immediately without producing any effect whatsoever. The study of the scriptures, therefore, cannot raise such a person. On the other hand, the goodness which according to its measure has ordained for one (1) the status of humanity and (2) the rank in that status, is seen to manifest itself in his act.—T.

diverse castes mixed or pure, upon whom they should not beget themselves.

"Yudhishtira said,—'Do thou discourse to us, O sire, upon the orders and classes separately, upon different kinds of sons begotten upon different types of women, upon the person entitled to have them as sons, and upon their status in life. It is known that disputes frequently arise with respect to sons. It behoveth thee, O king, to solve the doubts that have taken possession of our minds. Indeed, we are stupefied with respect to this subject.'

"Bhishma said,—'The son of one's loins is regarded as one's own self. The son that is begotten upon one's wife by a person whom one has invited for the task, is called Niruktaja. The son that is begotten upon one's wife by somebody without one's permission, is Prasritaja. The son begotten upon his own wife by a person fallen away from his status is called Patitaja. There are two other sons, *viz.*, the son given, and the son made. There is another called Adhyuda.* The son born of a maiden in her father's house is called Kanina. Besides these, there are six kinds of sons called Apadhwansaja and six others that are Apasadas. These are the several kinds of sons mentioned in the scriptures, know, O Bharata !'

"Yudhishtira said,—'Who are the six that are called Apadhwansaja ? Who also are the Apasadas ? It behoveth thee to explain all these to me in detail !'

"Bhishma said,—'The sons that a Brahmana begets upon spouses taken from the three inferior orders, those begotten by a Kshatriya upon spouses taken from the two orders inferior to his own, O Bharata, and the sons that a Vaisya begets upon a spouse taken from the one order that is inferior to his,—are all called Apadhwansajas. They are, as thus explained, of six kinds. Listen now to me as I tell thee who the Apasadas are. The son that a Sudra begets upon a Brahmani woman is called a Chandala. Begotten upon a Kshatriya woman by a person of the Sudra order, the son is called a Vratya. He who is born of a Vaisya woman by a Sudra father is called a Vaidya. These three kinds of sons are called Apasada. The Vaisya, by uniting himself with a woman of the Brahmana order, begets a son that is called a Magdha, while the son that he gets upon a Kshatriya woman is called a Vamaka. The Kshatriya can beget but one kind of son upon a woman of a superior order. Indeed, the son begotten by a Kshatriya upon a Brahman woman, is called a Suta. These three also are called Apasadas. It cannot be said, O king, that these six kinds of sons are no sons.'

"Yudhishtira said, 'Some say that one's son is he that is born in one's soil. Some, on the other hand, say that one's son is he who has been begotten from one's seed. Are both these kinds of sons equal ? Whose, again, is the son to be ? Do thou tell me this, O grandsire !'

* The son begotten upon a maiden by one who does not become her husband, and born after her marriage, is regarded as belonging not to the begetter but to the husband.—T.

"Bhishma said, 'His is the son from whose seed he has sprung. If, however, the owner of the seed abandons the son born of it, such son then becomes his upon whose spouse he has been begotten. The same rule applies to the son called Adhyuda. He belongs to the person from whose seed he has taken his birth. If, however, the owner of the seed abandons him, he becomes the son of the husband of his mother.* Know that even this is what the law declares !'"

"Yudhishtira said, 'We know that the son becomes his from whose seed he has taken birth. Whence does the husband of the woman that brings forth the son derive his right to the latter? Similarly the son called Adhyuda should be known to be the son of him from whose seed he has sprung. How can they be sons of others by reason of the engagement about owning and rearing them having been broken?'"

'Bhishma said, 'He who having begotten a son of his own loins, abandons him for some reason or other, cannot be regarded as the sire of such a son, for vital seed only cannot create sonship. Such a son must be held to belong to the person who owns the soil. When a man, desiring to have a son, weds a girl quick with child, the son born of his spouse must belong to him, for it is the fruit of his own soil. The person from whose vital seed the son has sprung can have no right to such son. The son that is born in one's soil but not begotten by the owner, O chief of Bharata's race, bears all the marks of the sire that has actually begotten him (and not the marks of one that is only the husband of his mother). The son thus born is incapable of concealing the evidences that physiognomy offers. He is at once known by eyesight (to belong to another).† As regards the son made, he is sometimes regarded as the child of the person who has made him a son and so brings him up. In his case, neither the vital seed of which he is born nor the soil in which he is born, becomes the cause of sonship.

"Yudhishtira said, 'What kind of son is that who is said to be a made son and whose sonship arises from the fact of his being taken and brought up and in whose case neither the vital seed nor the soil of birth, O Bharata, is regarded as the cause of sonship?'"

'Bhishma said, 'When a person takes up and rears a son that has been cast off on the road by his father and mother, and when the person thus taking and rearing him fails to find out his parents after search, he becomes the father of such son and the latter becomes what is called his made son. Not having anybody to own him, he becomes owned by him who brings him up. Such a son, again, comes to be regarded as belonging to that order to which his owner or rearer belongs.'

* Such son becomes the property of the mother's husband and not of his begetter. If, however, the begetter expresses a wish to have him and rear him, he should be regarded as the begetter's. The principle upon which he becomes the child of the mother's husband is that the begetter conceals himself and never wishes to have him.—T.

† The objects of Yudhishtira's question will appear clearly from the answer given to it by Bhishma.—T.

"Yudhishthira said, 'How should the purificatory rites of such a person be performed? In whose case what sort of rites are to be performed? With what girl should he be wed? Do thou tell me all this, O grandsire!'

"Bhishma said, 'The rites of purification touching such a son should be performed conformably to the usage of the person himself that rears him, for, cast off by his parents, such a son obtains the order of the person that takes him and brings him up. Indeed, O thou of unfading glory, the rearer should perform all the purificatory rites with respect to such son according to the practices of the reare'r own race and kinsmen. As regards the girl also, O Yudhishthira, that should be bestowed in marriage upon such a son, who belongs to the order of the rearer himself. All this is to be done only when the order of the son's true mother cannot be ascertained. Among sons, he that is born of a maiden and he that is born of a mother that had conceived before her marriage but had brought him forth subsequent to that are regarded as very disgraceful and degraded. Even those two, however should receive the same rites of purification that are laid down for the sons begotten by the father in lawful wedlock. With respect to the son that becomes his sire's in consequence of his birth in the sire's soil and of those sons that are called Apasadas and, those conceived by the spouse in her maidenhood but brought forth after marriage, Brahmanas and others should apply the same rites of purification that hold good for their own orders. These are the conclusions that are to be found in the scriptures with respect to the different orders. I have thus told thee everything appertaining to thy questions. What else dost thou wish to hear?'"

SECTION L

"Yudhishthira said, "What is the nature of the compassion or pity that is felt at the sight of another's woe? What is the nature of that compassion or sympathy that one feels for another in consequence of one's living in the companionship of that other? What is the nature (and degree) of the high blessedness that attaches to kine? It behoveth thee, O grandsire, to expound all this to me!"

"Bhishma said, I shall, in this connection, O thou of great effulgence, recite to thee an ancient narrative of a conversation between Nahusha and the Rishi Chyavana. In days of yore, O chief of Bharata's race, the great Rishi Chyavana of Bhrigu's race, always observant of high vows, became desirous of leading for some time the mode of life called *Udavasa* and set himself to commence it. Casting off pride and wrath and joy and grief, the ascetic, pledging himself to observe that vow, set himself to live for twelve years according to the rules of *Udavasa*. The Rishi inspired all creatures with a happy trust. And he inspired similar confidence in all creatures living in water. The puissant ascetic resembled the Moon himself in his behaviour to all. Bowing unto all the deities and having cleansed himself of all sins, he entered the water at the confluence of the Ganga and

the Yamuna, and stood there like an inanimate post of wood. Placing his head against it, he bore the fierce and roaring current of the two streams united together,—the current whose speed resembled that of the wind itself. The Ganga and the Yamuna, however, and the other streams and lakes, whose waters unite together at the confluence at Prayaga, instead of afflicting the Rishi, went past him (to show him respect). Assuming the attitude of a wooden post, the great Muni sometimes laid himself down in the water and slept at ease. And sometimes, O chief of Bharata's race, the intelligent sage stood in an erect posture. He became quite agreeable unto all creatures living in water. Without the least fear, all these used to smell the Rishi's lips. In this way the Rishi passed a long time at that grand confluence of waters. One day some fishermen came there. With nets in their hands, O thou of great effulgence, those men came to that spot where the Rishi was. They were many in number and all of them were bent upon catching fish. Well-formed and broad-chested, endued with great strength and courage and never returning in fear from water, those men who lived upon the earnings by their nets, came to that spot, resolved to catch fish. Arrived at the water which contained many fish, those fishermen, O chief of the Bharatas, tied all their nets together. Desirous of fish, those Kaiyartas, many in number united together and surrounded a portion of the waters of the Ganga and the Yamuna with their nets. Indeed, they then cast into water their net which was made of new strings, capable of covering a large space, and endued with sufficient length and breadth. All of them, getting into the water, then began to drag with great force that net of theirs which was very large and had been well-spread over a large space. All of them were free from fear, cheerful, and fully resolved to do one another's bidding. They had succeeded in enmeshing a large number of fish and other aquatic animals. And as they dragged their net, O king, they easily dragged up Chyavana the son of Bhrigu, along with a large number of fish. His body was overgrown with the river-moss. His beard and matted locks had become green. And all over his person could be seen conches and other mollusca attached with their heads. Beholding that Rishi who was well-conversant with the Vedas dragged up by them from water, all the fishermen stood with joined hands and then prostrated themselves on the ground and repeatedly bent their heads. Through fear and pain caused by the dragging of the net, and in consequence of their being brought upon land, the fish enmeshed in the net yielded up their lives. The ascetic, beholding that great slaughter of fishes, became filled with compassion and sighed repeatedly.'

"The fishermen said,—'We have committed this sin (of dragging thy sacred self from water) through ignorance. Be gratified with us! What wish of thine shall we accomplish? Command us, O great ascetic!'

"Bhishma continued, 'Thus addressed by them, Chyavana, from among that heap of fishes around him, said,—Do ye with concentrated attention hear what my most cherished wish is! I shall either die with these fishes

or do ye sell me with them. I have lived with them for a long time within the water. I do not wish to abandon them at such a time !—When he said these words unto them, the fishermen became exceedingly terrified. With pale faces they repaired to king Nahusha and informed him of all that had taken place.' "

SECTION LI

"Bhishma said, 'King Nahusha hearing the pass to which Chyavana was reduced, quickly proceeded to that spot accompanied by his ministers and priest. Having cleansed himself duly, the king, with joined hands and concentrated attention, introduced himself unto the high-souled Chyavana. The king's priest then worshipped with due ceremonies that Rishi, O monarch, who was observant of the vow of truth and endued with a high-soul, and who resembled a god himself (in splendour and energy).'

"Nahusha said,—Tell me, O best of regenerate persons, what act shall we do that may be agreeable to thee ? However difficult that act may be, there is nothing, O holy one, that I shall not be able to accomplish at thy bidding !—

"Chyavana said,—These men that live by catching fish have all been tired with labour. Do thou pay them the price that may be set upon me along with the value of these fish !—

"Nahusha said,—Let my priest give unto these Nishadas a thousand coins as a price for purchasing this sacred one as he himself has commanded—

"Chyavana said,—A thousand coins cannot represent my price. The question depends upon your discretion. Give them a fair value, settling with thy own intelligence what it should be.—

"Nahusha said,—Let, O learned Brahmana, a hundred thousand coins be given unto these Nishadas. Shall this be thy price, O holy one, or dost thou think otherwise ?—

"Chyavana said,—I should not be purchased for a hundred thousand coins, O best of monarchs ! Let a proper price be given unto them ! Do thou consult with thy ministers !—

"Nahusha said.—Let my priest give unto these Nishadas a crore of coins. If even this does not represent thy price, let more be paid unto them !

"Chyavana said,—O king, I do not deserve to be purchased for a crore of coins or even more. Let that price be given unto those men which would be fair or proper. Do thou consult with the Brahmanas !—

"Nahusha said,—Let half of my kingdom or even the whole be given away unto these Nishadas. I think that would represent thy price. What, however, dost thou think, O regenerate one ?—

"Chyavana said,—I do not deserve to be purchased with half thy kingdom or even the whole of it, O king ! Let thy price which is proper be given unto these men. Do thou consult with the Rishis !—

"Bhishma continued,—Hearing these words of the great Rishi, Nahusha became afflicted with great grief. With his ministers and priest he began to deliberate on the matter. There then came unto king Nahusha an ascetic living in the woods and subsisting upon fruit and roots and born of a cow. That best of regenerate persons, addressing the monarch, O king, said these words ;—I shall soon gratify thee. The Rishi also will be gratified. I shall never speak an untruth,—no, not even in jest, what then need I say of other occasions ? Thou shouldst, without any scruple, do what I bid thee !—

"Nahusha said,—Do thou, O illustrious one, say what the price is of that great Rishi of Bhrigu's race. O, save me from this terrible pass, save my kingdom, and save my race ! If the holy Chyavana became angry, he would destroy the three worlds ; what need I say then of my poor self who is destitute of penances and who depends only upon the might of his arms ? O great Rishi, do thou become the raft unto us that have all fallen into a fathomless ocean with all our counsellors and our priest ! Do thou settle what the price should be of the Rishi !"—

"Bhishma said,—Hearing these words of Nahusha, the ascetic born of a cow and endued with great energy spoke in this strain, gladdening the monarch and all his counsellors ;—Brahmanas, O king, belong to the foremost of the four orders. No value, however great, can be set upon them. King also are invaluable. Therefore, O chief of men, do thou regard a cow as the value of the Rishi !—Hearing these words of the great Rishi, Nahusha became, O king, filled with joy along with all his counsellors and priest. Proceeding then to the presence of Bhrigu's son Chyavana of rigid vows, he addressed him thus, O monarch, for gratifying him to the best of his ability."

"Nahusha said,—Rise, rise, O Regenerate Rishi, thou hast been purchased, O son of Bhrigu, with a cow as thy price ! O foremost of righteous persons, even this, I think, is thy price !—

"Chyavana said,—Yes, O king of kings, I do rise up. I have been properly purchased by thee, O sinless one ! I do not, O thou of unfading glory, see any wealth that is equal to kine. To speak of kine to hear others speak of them, to make gifts of kine, and to see kine, O king, are acts that are all applauded, O hero, and that are highly auspicious and sincleansing. Kine are always the root of prosperity. There is no fault in kine. Kine always afford the best food, in the form of Havi, unto the deities. The sacred Mantras, Swaha and Vashat, are always established upon kine. Kine are the chief conductresses of Sacrifices. They constitute the mouth of Sacrifice. They bear and yield excellent and strength-giving nectar. They receive the worship of all the worlds and are regarded as the source of nectar. On Earth, kine resemble fire in energy and form. Verily, kine represent high energy, and are bestowers of great happiness upon all creatures. That country where kine, established by their owners, breathe fearlessly, shines in beauty. The sins, also of that country are all washed

off. Kine constitute the stairs that lead to Heaven. Kine are adorned in Heaven itself. Kine are goddesses that are competent to give everything and grant every wish. There is nothing else in the world that is so high or so superior !—*

"Bhishma continued,—'Even this is what I say unto thee on the subject of the glory and superiority of kine, O chief of Bharata's race. I am competent to proclaim a part only of the merits that attach to kine. I have not the ability to exhaust the subject !—

" 'The Nishadas said,—O ascetic, thou hast seen us and hast also spoken with us. It has been said that friendship, with those that are good, depends upon only seven words. Do thou then, O lord, show us thy grace ! The blazing sacrificial fire eats all the oblations of clarified butter poured upon it. Of righteous soul, and possessed of great energy thou art among men, a blazing fire in energy. We propitiate thee, O thou of great learning ! We surrender ourselves to thee. Do thou, for showing us favour, take back from us this cow !—

" 'Chyavana said,—The eye of a person that is poor or that has fallen into distress, the eye of an ascetic, or the eye of a snake of virulent poison, consume a man with his very roots, even as a fire, that blazing up with the assistance of the wind and consumes a stack of dry grass or straw. I shall accept the cow that ye desire to present me. Ye fishermen, freed from every sin, go ye to heaven without any delay, with these fishes also that ye have caught with your nets !—'

"Bhishma continued,—'After this, in consequence of the energy of that great Rishi of cleansed soul, those fishermen along with all those fish through virtue of those words that he had uttered, proceeded to heaven. King Nahusha, beholding the fishermen ascending to heaven with those fishes in their company, became filled with wonder, O chief of Bharata's race. After this, the two Rishis, viz., the one born of a cow and the other who was Chyavana of Bhrigu's race, gladdened king Nahusha by granting him many boons. Then king Nahusha of great energy, that lord of all the Earth, filled with joy, O best of the Bharatas, said,—Sufficient !—Like unto a second Indra the chief of the celestials, he accepted the boon about his own steadiness in virtue. The Rishis having granted him the boon, the delighted king worshipped them both with great reverence. As

* There is no fault in kine, &c., and kine are like fire &c. The Hindu idea is that kine are cleansing or sanctifying. The Rishis discovered that the magnetism of the cow is something that is possessed of extraordinary virtues. Give the same kind of food to a cow and a horse. The horse-dung emits an unhealthy stench, while the cowdung is an efficacious disinfectant. Western science has not yet turned its attention to the subject, but there can be little doubt that the urine and dung of the cow possess untold virtues.—T.

† 'Saptapadam mitram' means that by speaking only seven words or walking only seven steps together, two persons, if they be good, become friends.—T.

regards Chyavana, his vow having been completed, he returned to his own asylum. The Rishi that had taken his birth from the cow, and who was endued with great energy, also proceeded to his own retreat. The Nishadas all ascended to heaven as also the fishes they had caught, O monarch. King Nahusha too, having obtained those valuable boons, entered his own city. I have thus, O son, told thee everything respecting what thou hadst asked me. The affection that is generated by the sight alone of others as also by the fact of living with them, O Yudhishtira, and the high blessedness of kine too, and the ascertainment of true righteousness, are the topics upon which I have discoursed upon. Tell me, O hero what else is in thy breast.'

SECTION LII

"Yudhishtira said,—O thou of great wisdom, a doubt I have that is very great and that is as vast as the ocean itself. Listen to it, O mighty-armed one and having learnt what it is, it behoves thee to explain it unto me. I have a great curiosity with respect to Jamadagni's son, O lord, viz., Rama, that foremost of all righteous persons. It behoveth thee to gratify that curiosity. How was Rama born who was endued with prowess incapable of being baffled? He belonged by birth to a race of regenerate Rishis. How did he become a follower of Kshatriya practices? Do thou then, O king, recite to me in detail the circumstances of Rama's birth. How also did a son of the race of Rucika who was Kshatriya become a Brahmana? Great, without doubt, was the puissance of the highsouled Rama, O chief of men, as also of Viswamitra. Why did the grandson of Richika instead of his son become a Kshatriya in conduct? Why also did the grandson of Kusika and not his son become a Brahmana? Why did such untoward incidents overtake the grandsons of both, instead of their sons? It behoveth thee to explain the truth in respect of these circumstances.'

"Bhishma said,—In this connection is cited an old history of the discourse between Chyavana and Kusika, O Bharata! Endued with great intelligence, Chyavana of Bhrigu's race, that best of ascetics, beheld (with his spiritual eye) the stain that would affect his own race (in consequence of some descendant of his becoming wedded to Kshatriya practice). Reflecting upon the merits and faults of that incident, as also its strength and weakness, Chyavana endued with wealth of asceticism became desirous of consuming the race of the Kusikas (for it was from that race that the stain of Kshatriya practices would, he knew affect his own race). Repairing then to the presence of king Kusika, Chyavana said unto him,—O sinless one, the desire has arisen in my heart of dwelling with thee for sometime!

"Kusika said,—O holy one, residence together is an act which the learned ordain for girls when these are given away. They that are endued with wisdom always speak of the practice in such connection only O Rishi endued with wealth of asceticism, the residence which thou seekest with me is not sanctioned by the ordinance. Yet, however opposed to the dictates

of duty and righteousness, I shall do what thou mayst be pleased to command.'—

"Bhishma continued,—'Ordering a seat to be placed for the great ascetic Chyavana, king Kusika, accompanied by his wife, stood in the presence of the ascetic. Bringing a little jar of water, the king offered him water for washing his feet. He then, through his servants, caused all the rites to be duly performed in honour of his high-souled guest. The high-souled Kusika, who was observant of restraints and vows, then cheerfully presented, according to due forms, the ingredients consisting of honey and the other things, to the great Rishi and induced him to accept the same. Having welcomed and honoured the learned Brahmana in this way, the king once more addressed him and said,—We two await thy orders ! Command us what we are to do for thee, O holy one ! If it is our kingdom or wealth or kine, O thou of rigid vows, or all articles that are given away in sacrifices, which thou wantest, tell us the word, and we shall bestow all upon thee ! This palace, this kingdom, this seat of justice, await thy pleasure. Thou art the lord of all these ! Do thou rule the Earth ! As regards myself, I am completely dependent upon thee !—Addressed in these words by the king, Chyavana of Bhrigu's race, filled with great delight, said unto Kusika these words in reply.

" 'Chyavana said,—I do not, O king, covet thy kingdom, nor thy wealth, nor the damsels thou hast, nor thy kine, nor thy provinces, nor articles needed for sacrifice ! Do thou listen to me ! If it pleases thee and thy wife, I shall commence to observe a certain vow. I desire thee and thy wife to serve me during that period without any scruples !—Thus addressed by the Rishi, the king and the queen became filled with joy, O Bharata, and answered him, saying,—Be it so, O Rishi !—Delighted with the Rishi's words, the king led him into an apartment of the palace. It was an excellent one, agreeable to see. The king showed him everything in that room. And the king said,—This, O holy one, is thy bed. Do thou live here as thou pleasest ! O thou that art endued with wealth of asceticism, myself and my queen shall strive our best to give thee every comfort and every pleasure !—While they were thus conversing with each other, the sun passed the meridian. The Rishi commanded the king to bring him food and drink. King Kusika, bowing unto the Rishi, asked him, saying,—What kind of food is agreeable to thee ? What food, indeed, shall be brought for thee ; —Filled with delight, the Rishi answered that ruler of men, O Bharata, saying.—Let food that it proper be given to me !—Receiving these words with respect, the king said,—So be it !—and then offered unto the Rishi food of the proper kind. Having finished his meals, the holy Chyavana, conversant with every duty, addressed the king and the queen, saying—I desire to slumber. O puissant one, sleep hinders me now !—Proceeding thence to a chamber that had been prepared for him, that best of Rishis then laid himself down upon a bed. The king and the queen sat themselves down. The Rishi told them,—Do not, while I sleep, awake me ! Do ye keep yourself awake and continually press my feet as long as I sleep.—

Without the least scruple, Kusika, conversant with every duty, said,—So be it!—Indeed, the king and the queen kept themselves awake all night, duly engaged in tending and serving the Rishi in the manner directed. The royal couple, O monarch, accomplished the Rishi's bidding with earnestness and attention. Meanwhile the holy Brahmana, having thus laid his commands upon the king, slept soundly, without changing his posture or turning even once, for a space of one and twenty days. The king, O delighter of the Kurus, foregoing all food, along with his wife, sat joyfully the whole time engaged in tending and serving the Rishi. On the expiration of one and twenty days, the son of Bhrigu rose of his own accord. The great ascetic then went out of the room, without accosting them at all. Famished and toil-worn the king and the queen followed him, but that foremost of Rishis did not deign to cast a single look upon any of them. Proceeding a little way, the son of Bhrigu disappeared in the very sight of the royal couple, (making himself invisible by his Yoga-power). At this, the king, struck with grief, fell down on the Earth. Comforted, he rose up soon, and accompanied by his queen, the monarch, possessed of great splendour, began to search everywhere for the Rishi.' "

SECTION LIII

"Yudhishtira said,—'After the Rishi had disappeared, what did the king do and what also his of highly-blessed spouse? Tell me this, O grand-sire!'"

"Bhishma said,—Having lost sight of the Rishi, the king, overwhelmed with shame, toil-worn and losing his senses, returned to his palace, accompanied by his queen. Entering his mansion in a cheerless mood, he spoke not a word with any one. He thought only of that conduct of Chyavana. With a despairing heart he then proceeded to his chamber. There he saw the son of Bhrigu stretched as before on his bed. Beholding the Rishi there, they wondered much. Indeed, they began to reflect upon that very strange incident. The sight of the Rishi dispelled their fatigue. Taking their seats once more by his side, they again set themselves to gently press his feet as before. Meanwhile the great ascetic continued to sleep soundly as before. Only, he now lay on another side. Endued with great energy, he thus passed another period measured by one and twenty days. Agitated by their fears, the royal couple showed no change in their attitude or sentiment towards the Rishi. Awaking then from his slumber, the ascetic addressed the king and the queen, saying,—Do ye rub my body with oil. I wish to have a bath.—Famishing and toil-worn though they were they readily assented, and soon approached the Rishi with a costly oil that had been prepared by biling it a hundred times. While the Rishi was seated at his ease, the king and the queen, restraining speech, continued to rub him. Endued with high ascetic merit the son of Bhrigu did not once utter the word Sufficient. Bhrigu's son however saw that the royal couple

were totally unmoved. Rising up suddenly, he entered the bathing chamber. The diverse articles necessary for a bath and such as were fit for a king's use, were ready there. Without honouring, however, any of those articles by appropriating them to his use, the Rishi once more disappeared there and then by his Yoga-power, in the very sight of king Kusika (and his spouse). This, however, O chief of the Bharatas, failed to disturb the equanimity of the royal couple. The next time the puissant Rishi was seen seated, after a bath on the throne. Indeed, it was from that place that he then showed himself to the king and the queen, O delighter of the Kurus. With a cheerful face, king Kusika, together with his wife, then offered the Rishi cooked food with great reverence. Endued with wisdom, and with heart totally unmoved, Kusika made this offer.—Let the food be brought—were the words that were then uttered by the ascetic. Assisted by his spouse, the king soon brought thither the food. There were diverse kinds of meat and different preparations also thereof. There was a great variety of vegetables also and potherbs. There were juicy cakes too among those viands, and several agreeable kinds of confectionery, and solid preparations of milk. Indeed, the viands offered presented different kinds of taste. Among them there were also some food—the produce of the wilderness—such as ascetics liked and took. Diverse agreeable kinds of fruit, fit to be eaten by kings, were also there. There were Vadaras and Ingudas and Kasmasyyas and Bhallatakas. Indeed, the food that was offered contained such things as are taken by persons leading a domestic mode of life as also such things as are taken by denizens of the wilderness. Through fear of the Rishi's curse, the king had caused all kinds of food to be collected and dressed for his guest. All this food, brought from the kitchen, was placed before Chyavana. A seat was also placed for him and a bed too was spread. The viands were then caused to be covered with white cloths. Soon, however, Chyavana of Bhrigu's race set fire to all the things and reduced them to ashes. Possessed of great intelligence, the royal couple showed no wrath at this conduct of the Rishi, who once more, after this made himself invisible before the very eyes of the king and the queen. The Royal sage Kusika there-upon stood there in the same posture for the whole night, with his spouse by his side, and without speaking a word. Endued with great prosperity, he did not give way to wrath. Every day, good and pure food of diverse kinds, excellent beds, abundant articles needed for bath, and cloths of various kinds, were collected and kept in readiness in the palace for the Rishi. Indeed, Chyavana failed to notice any fault in the conduct of the king. Then the regenerate Rishi, addressing king Kusika, said unto him,—Do thou with thy spouse, yoke thyself unto a car and bear me on it to whichever place I shall direct!—Without the least scruple, the king answered Chyavana endued with wealth of asceticism, saying,—So be it!—and he further enquired of the Rishi, asking,—Which car shall I bring? Shall it be my pleasure car for making progress of pleasure, or, shall it be my battle-car?—Thus addressed by the delighted and contented monarch, the ascetic said unto him,—Do thou promptly equip that car of thine with

which thou penetratest into hostile cities ! Indeed that battle-car of thine, with every weapon, with its standard and flags, its darts and javelins and golden columns and poles, should be made ready. Its rattle resembles the tinkling of bells. It is adorned with numerous arches made of pure gold. It is always furnished with high and excellent weapons numbering by hundreds !—The king said,—So be it,—and soon caused his great battle-car to be equipped. And he yoked his wife thereto on the left and his own self on the right. And the king placed on the car, among its other equipments, the goad which had three handles and which had a point at once hard as the thunder-bolt and sharp as the needle.* Having placed every requisite upon the car, the king said unto the Rishi,—O holy one, whither shall the car proceed ? O, let the son of Bhrigu issue his command ! This thy car shall proceed to the place which thou mayst be pleased to indicate !—Thus addressed the holy man replied unto the king, saying,—Let the car go hence, dragged slowly, step by step. Obedient to my will, do ye two proceed in such a way that I may not feel any fatigue, I should be borne away pleasantly, and let all thy people see this progress that I make through their midst. Let no person that comes to me, as I proceed along the road, be driven away. I shall make gifts of wealth unto all. Unto them amongst the Brahmanas that may approach me on the way, I shall grant their wishes and bestow upon all of them gems and wealth without stint. Let all this be accomplished, O king, and do not entertain any scruples !—Hearing these words of the Rishi, the king summoned his servants and told them,—Ye should, without any fear, give away whatever the ascetic will order.—Then jewels and gems in abundance, and beautiful women, and pairs of sheep, and coined and uncoined gold, and huge elephants resembling hills or mountain summits, and all the ministers of the king, began to follow the Rishi as he was borne away on that car. Cries of Oh and Alas arose from every part of the city which was plunged in grief at that extraordinary sight. And the king and the queen were suddenly struck by the Rishi with that goad equipt with sharp point. Though thus struck on the back and the cheeks, the royal couple still showed no sign of agitation. On the other hand, they continued to bear the Rishi on as before. Trembling from head to foot, for no food had passed their lips for fifty nights, and exceedingly weak, the heroic couple somehow succeeded in dragging that excellent car. Repeatedly and deeply cut by the goad, the royal couple became covered with blood. Indeed, O monarch, they then looked like a couple of Kinsuka trees in the flowering season. The citizens, beholding the plight to which their king and queen had been reduced, became afflicted with great grief. Filled with fear at the prospect of the curse the Rishi might denounce upon them, they kept silent under their misery. Gathering in knots they said unto each other,—Behold might of penances ! Although all of us are angry, we are still unable to look at the Rishi ! Great is the energy of the holy Rishi of cleansed soul !

*'Vajrasuchyagram' may also mean 'furnished with an end like that of the needle with which diamonds and other hard gems are bored through.—

Behold also the endurance of the King and his royal spouse ! Though worn out with toil and hunger, they are still bearing the car !—The son of Bhrigu notwithstanding the misery he caused to Kusika and his queen, failed to mark any sign of dissatisfaction or agitation in them.

“Bhishma continued,—The perpetuator of Bhrigu's race beholding the king and the queen totally unmoved, began to give away very largely (wealth obtained from the king's treasury) as if he were a second Lord of Treasures. At this act also, king Kusika showed no mark of dissatisfaction. He did as the Rishi commanded (in the matter of those gifts). Seeing all this, that illustrious and best of ascetics became delighted (with the royal couple). Coming down from that excellent car, he unharnessed the royal couple. Having freed them, he addressed them duly. Indeed, the son of Bhrigu, in a soft, deep, and delighted voice, said, 'I am ready to give an excellent boon unto you both!' Delicate as they were, their bodies had been pierced with the goad. That best of ascetics, moved by affection, softly touched them with his hands whose healing virtues resembled those of nectar itself, O chief of the Bharatas. Then the king answered, 'Myself and my wife have felt no toil !' Indeed, all their fatigue had been dispelled by the puissance of the Rishi, and hence it was that the king could say so unto the Rishi. Delighted with their conduct, the illustrious Chyavana said unto them,—I have never before spoken an untruth. It must, therefore, be as I have said. This spot on the banks of the Ganga is very delightful and auspicious. I shall, observant of a vow, dwell for a little while here, O king ! Do thou return to thy city. Thou art fatigued ! Thou shalt come again. To-morrow, O king, thou shalt, returning with thy spouse, behold me even here ! Thou shouldest not give way to wrath or grief. The time is come when thou shalt reap a great reward ! That which is coveted by thee and which is in thy heart shall verily be accomplished !' Thus addressed by the Rishi, king Kusika, with a delighted heart, replied unto the Rishi in these words of grave import, 'I have cherished no wrath or grief, O highly blessed one ! We have been cleansed and sanctified by thee, O holy one ! We have once more become endued with youth. Behold our bodies have become exceedingly beautiful and possessed of great strength. I do not any longer see those wounds and cicatrices that were caused by thee on our persons with thy goad ! Verily, with my spouse, I am in good health ! I see my goddess become as beautiful in body as an Apsara. Verily, she is endued with as much comeliness and splendour as she had ever been before ! All this, O great ascetic, is due to thy grace. Verily, there is nothing astonishing in all this, O holy Rishi of puissance ever un baffled !' Thus addressed by the king, Chyavana said unto him, 'Thou shalt, with thy spouse, return hither to-morrow, O monarch !' With these words, the royal sage Kusika was dismissed. Saluting the Rishi, the monarch, endued with a handsome body, returned to his capital like unto a second chief of the celestials. The counsellors then, with the priest, came out to receive him. His troops and the dancing women and all his subjects, also did the same. Surrounded by them all, king

Kusika, blazing with beauty and splendour, entered his city, with a delighted heart, and his praises were hymned by bards and encomiasts. Having entered his city and performed all his morning rites, he ate with his wife. Endued with great splendour, the monarch then passed the night happily. Each beheld the other to be possessed anew of youth. All their afflictions and pains having ceased, they beheld each other to resemble a celestial. Endued with the splendour, they had obtained as a boon from that foremost of Brahmanas, and possessed as they were of forms that were exceedingly comely and beautiful, both of them passed a happy night in their bed. Meanwhile, the spreader of the feats of Bhrigu's race, *viz.*, the Rishi possessed of the wealth of penances, converted, by his Yoga-power that delightful wood on the bank of the Ganga into a retreat full of wealth of every kind and adorned with every variety of jewels and gems in consequence of which it surpassed in beauty and splendour the very abode of the chief of the celestials.' "

SECTION LIV.

"Bhishma said,—'When that night passed away, the high-souled king Kusika awoke and went through his morning rites. Accompanied by his wife he then proceeded towards that wood which the Rishi had selected for his residence. Arrived there, the monarch saw a palatial mansion made entirely of gold. Possessed of a thousand columns each of which was made of gems and precious stones, it looked like an edifice belonging to the Gandharvas.* Kusika beheld in every part of that structure evidences of celestial design. And he beheld hills with delightful valleys, and lakes with lotuses on their bosom ; and mansions full of costly and curious articles, and gateways and arches, O Bharata. And the king saw many open glades and open spots carpeted with grassy verdure, and resembling level fields of gold. And he saw many Sahakaras adorned with blossoms, and Ketakas and Uddalakas, and Dhavas and Asokas, and blossoming Kundas, and Atimuktas. And he saw there many Champakas and Tilakas and Bhavyas and Panasas and Vyanjulas and Karnikaras adorned with flowers. And the king beheld many Cyamas and Varanapushpas and the creepers called Astapadika all clipt properly and beautifully.† And the king

* The ever-changing beautiful masses of afternoon or evening clouds, presenting diverse kinds of forms almost every minute, are regarded as the abodes or mansions of the Gandharvas.—T.

† Some of these trees and creepers are identifiable. Sahakar is *Mangifera Indica*, Linn. Ketaka is a variety of *Pandanus Odortissimus*, Linn. Uddalaka is otherwise called *Vahuvara* and sometimes *Selu*. It is the *Cordia Myxa* Linn. It may be a misreading for *Uddanaka*, which is the well-known *Cirisha* or the *Mimosa Siris* of Roxburgh. Dhava is *Conocarpus latifolia*, Roxb. Asoka is *Saraca Indica*. Linn., *syn.* *Jonesia Asoka*, Roxb. Kunda is *Jasminum pubescens*, Linn. Atimukta is otherwise called *Madhavi*. It is *Gaertnera racemosa*, Roxb. Champaka is *Michelia Champaca*, Linn. Tilaka sometimes stands for *Lodhra*, *i.e.*, *Symplocos racemosa*, Roxb. The word is sometimes used for the *Aswattha* of *Ficus religiosa*, Linn. Bhavya is

beheld trees on which lotuses of all varieties bloomed in all their beauty, and some of which bore flowers of every season. And he noticed also many mansions that looked like celestial cars or like beautiful mountains. And at some places, O Bharata, there were tanks and lakes full of cool water and at others were those that were full of warm or hot water. And there were diverse kinds of excellent seats and costly beds, and bedsteads made of gold and gems and overlaid with cloths and carpets of great beauty and value. Of viands and edibles there were enormous quantities, well-dressed and ready for use. And there were talking parrots and she-parrots and Bhringarajas and Kokilas and Catapatras with Koyashtikas and Kukkubhas, and peacocks and cooks and Datyahas and Jivajivakas and Chakorras and monkeys and swans and Sarasas and Chakravakas.* Here and there he beheld beves of rejoicing Apsaras and conclaves of happy Gandharvas, O monarch. And he beheld other Gandharvas at other places rejoicing with their dear spouses. The king sometimes beheld these sights and sometimes could not see them (for they seemed to disappear from before his eyes): The monarch heard also melodious strains of vocal music and the agreeable voices of preceptors engaged in lecturing to their disciples on the Vedas and the scriptures. And the monarch also heard the harmonious cackle of the geese sporting in the lakes. Beholding such exceedingly wonderful sights, the king began to reflect inwardly, saying, 'Is this a dream? Or, is all this due to an aberration of my mind? Or, is it all real? O, I have, without casting off my earthly tenement, attained to the beatitude of Heaven! This land is either the sacred country of the Uttara-Kurus, or the abode, called Amaravati, of the chief of the celestials! O, what are these wonderful sights that I behold!' Reflecting in this strain, the monarch at last saw that foremost of Rishis. In that palace of gold (endued) with columns (made) of jewels and gems, lay the son of Bhrigu stretched on a costly and excellent bed. With his wife by his side the king approached with a delighted heart the Rishi as he lay on that bed. Chyavana, however, quickly disappeared at this, with the bed itself upon which he lay. The king then beheld the Rishi at another part of those woods, seated on a mat made of Kuca grass, and engaged in mentally reciting some high Mantras. By his Yoga-power, even thus did that Brahmana stupefy the king. In a moment

Dillenia Indica, Linn. Panasa is *Artocarpus integrifolia*, Linn. The Indian Jack-tree. Vyanjula stands for the Asoka, also Vetasa (Indian cane), and also for Vakula, *i.e.*, *Mimusops Elengi*, Linn. Karnikara is *Pterospermum acrifolium*, Linn. Cyama is sometimes used for the Pilu, *i.e.*, *Salvadora Persica*, Linn. Varanapushpa or Nagapushpa or Punnaga is *Colophyllum inophyllum*, Linn. Astapadika or padika is otherwise called Bhardravalli. It is the *Vallis dichotoma*, Wall., Syn., *Echites dichotoma*, Roxb.—T.

* Bhringaraja is the *Lanius Malabaricus*. Kokila is the well-known Indian Koel or cuckoo. Catapatra is the wood-pecker. Koyashtika is the Lapwing. Kukkubhas are wild cooks (*Phasianus gallus*). Datyahas are a variety of Chatakas or Gallinules. Their cry resembles the words (phatik jal). Jivajivaka is species of partridges. Chakora is the Greek partridge. Sarasa is the Indian crane. Chakravaka is the Brahmini duck or goose.—T.

that delightful wood, those beves of Apsaras, those bands of Gandharvas, those beautiful trees,—all disappeared. The bank of the Ganga became as silent as usual, and presented the old aspect of its being covered with Kusa grass and ant-hills. King Kusika with his wife having beheld that highly wonderful sight and its quick disappearance also, became filled with amazement. With a delighted heart, the monarch addressed his wife and said unto her, 'Behold, O amiable one, the various agreeable scenes and sights, occurring nowhere else, which we two have just witnessed! All this is due to the grace of Bhrigu's son and the puissance of his penances. By penances all that becomes attainable which one cherishes in one's imagination. Penances are superior to even the sovereignty over the three worlds. By penances well-performed, Emancipation itself may be achieved. Behold, the puissance of the high-souled and celestial Rishi Chyavana derived from his penances! He can, at his pleasure, create even other worlds (than those which exist). Only Brahmanas are born in this world to attain to speech and understanding and acts that are sacred. Who else than Chyavana could do all this? Sovereignty may be acquired with ease. But the status of a Brahmana is not so attainable. It was through the puissance of a Brahmana that we were harnessed to a car like well-broken animals!' These reflections that passed through the king's brain became known to Chhavana. Ascertaining the king's thoughts, the Rishi addressed him and said, 'Come hither quickly!' Thus addressed, the king and the queen approached the great ascetic, and, bending their heads, they worshipped him who deserved worship. Uttering a benediction upon the monarch, the Rishi, possessed of great intelligence, O chief of men comforted the king and said, 'Sit down on that seat!' After this, O monarch, the son of Bhrigu, without guile or insincerity of any kind, gratified the king with many soft words, and then said, 'O king, thou hast completely subjugated the five organs of action and the five organs of knowledge with the mind as their sixth. Thou hast for this come out unscathed from the fiery ordeal I had prepared for thee? I have been properly honoured and adored, O son, by thee, O foremost of all persons possessed of speech. Thou hast no sin, not even a minute one, in thee! Give me leave, O king, for I shall now proceed to the place I came from. I have been exceedingly pleased with thee, O monarch! Do thou accept the boon I am ready to give!'

"Kusika said,—In thy presence, O holy one, I have stayed like one staying in the midst of a fire. That I have not yet, O chief of Bhrigu's race, been consumed, is sufficient! Even this is the highest boon that has been obtained, O delighter of Bhrigu! That thou hast been gratified by me, O Brahmana, and that I have succeeded in rescuing my race from destruction, O sinless one, constitute in my case the best boons. This I regard, O learned Brahmana, as a distinct evidence of thy grace. The end of my life has been accomplished. Even this is what I regard the very end of my sovereignty. Even this is the highest fruit of my penances!* If, O learned Brahmana, thou hast been pleased with me, O delighter of Bhrigu, then do thou expound some doubts which are in my mind!—"

* In verse 39 and 40 'asmi' and 'tapacchaitat' read 'asi' and 'tapasaccha.'—T.

SECTION LV

"Chyavana said,—Do thou accept a boon from me. Do thou also, O chief of men, tell me what the doubt is that is in thy mind. I shall certainly accomplish all thy purposes—

"Kusika said,—If thou hast been gratified by me, O holy one, do thou then, O son of Bhrigu, tell me thy object in residing in my palace for some-time, for I desire to hear it! What was thy object in sleeping on the bed I assigned thee for one and twenty days continuously, without changing sides? O foremost of ascetics, what also was thy object, again, in going out of the room without speaking a single word? Why didst thou, again without any ostensible reason, make thyself invisible, and once more become visible? Why, O learned Brahmana, didst thou again, lay thyself down on the bed and sleep as before for one and twenty days? For what reason didst thou go out after thou wert rubbed by us with oil in view of thy bath? Why also, after having caused diverse kinds of food in my palace to be collected, didst thou consume them with the aid of fire? What was the cause of thy sudden journey through my city on the car? What object hadst thou in view in giving away so much wealth? What was thy motive in showing us the wonders of the forest created by the Yoga-puissance? What indeed, was thy motive for showing, O great ascetic, so many palatial mansions made of gold and so many bed-steads supported on posts of jewels and gems? Why also did all these wonders vanish from our sight? I wish to hear the cause of all this. In thinking of all these acts on thine, O perpetuator of Bhrigu's race, I became stupified repeatedly. I fail to find what the certain motive was which influenced thee! O thou, that art endued with wealth of penances, I wish to hear the truth about all those acts of thine in detail!—

"Chyavana said, 'Listen to me' as I tell thee in detail the reasons which had impelled me in all these acts of mine. Asked by thee, O monarch I cannot refuse to enlighten thee! In days past, on one occasion, when the deities had assembled together, the Grandsire Brahman said some words. I heard them, O king, and shall presently repeat them to thee.—In consequence of a contention between Brahmana and Kshatriya energy, there will occur an intermixture in my race.* Thy grandson, O king, will become endued with great energy and puissance! Hearing this, I came hither, resolved to exterminate thy race. Indeed, I came, O Kusika, seeking the utter extermination of thy race,—in fact, for consuming into ashes all thy descendants. Impelled by this motive I came to thy palace, O monarch, and said unto thee,—I shall observe some vow. Do thou attend upon me and serve me dutifully!—While residing, however, in thy house I failed to find any laches in thee. It is for that reason, O royal sage,

* The Grandsire spoke of somebody becoming a Kshatriya in Bhrigu's race, and referred to the incident as the result of a stain that would be communicated to that race from Kusika's. This is the full allusion.—T.

that thou art still alive, for otherwise thou wouldst have by this been numbered with the dead. It was with this resolution that I slept for one and twenty days in the hope that somebody would awake me before I arose of my own accord. Thou, however, with thy wife, didst not awaken me. Even then, O best of kings, I became delighted with thee. Rising from my bed I went out of the chamber without accosting any of you. I did this, O monarch, in the hope that thou wouldst ask me and thus I would have an opportunity of cursing thee. I then made myself invisible, and again showed myself in the room of thy palace, and, once more betaking myself to Yoga, slept for one and twenty days. The motive that impelled me was this. Worn out with toil and hunger you two would be angry with me and do what would be unpleasant to me. It was from this intention that I caused thyself and thy spouse to be afflicted with hunger. In thy heart however, O king, the slightest feeling of wrath or vexation did not rise. For this, O monarch, I became highly delighted with thee. When I caused diverse kinds of food to be brought and then set fire to them, I hoped that thyself with thy wife wouldst give way to wrath at the sight. Even that act, however, of mine was tolerated by thee. I then ascended the car, O monarch, and addressed thee, saying.—Do thou with thy wife bear me!—Thou didst what I bade, without the least scruple, O king! I became filled with delight at this. The gifts of wealth I made could not provoke thy anger. Pleased with thee, O king, I created with the aid of my Yoga puissance that forest which thyself with thy wife didst behold here. Listen, O monarch, to the object I had. For gratifying thee and thy queen I caused thee to have glimpse of Heaven. All those things which thou hast seen in these woods, O monarch, are a foretaste of Heaven. O best of kings, for a little while I caused thee and thy spouse to behold, in even your earthly bodies, some sights of Heaven. All this was done for showing the puissance of penances and the reward that is in store for righteousness. The desire that arose in thy heart, O monarch, at sight of those delightful objects, is known to me. Thou becamest desirous of obtaining the status of a Brahmana and the merit of penances, O lord of Earth, disregarding the sovereignty of the Earth, nay, the sovereignty of very Heaven! That which thou thoughtest, O king, was even this. The status of a Brahmana exceedingly difficult to obtain; having become a Brahmana, it is exceedingly difficult to obtain the status of a Rishi; having become a Rishi it is difficult to become an ascetic!—I tell thee that thy desire will be gratified. From thee, O Kusika, will spring a Brahmana, who shall be called after thy name. The person that will be the third in descent from thee shall attain to the status of a Brahmana. Through the energy of the Bhrigus, thy grandson, O monarch, will be an ascetic endued with the splendour of fire. He shall always strike all men, indeed, the inhabitants of the three worlds, with fear. I tell thee the truth. O royal sage, do thou accept the boon that is now in thy mind. I shall soon set out on a tour to all the sacred waters. Time is expiring!—

“ ‘Kusika said,—Even this, O great ascetic, is a high boon, in my case,

for thou hast been gratified by me ! Let that take place which thou hast said ! Let my grandson become a Brahmana, O sinless one ! Indeed, let the status of Brahmanahood attach to my race, O holy one. This is the boon I ask for ! I desire to once more ask thee in detail, O holy one ! In what way, O delighter of Bhrigu, will the status of Brahmanahood attach to my race ? Who will be my friend ? Who will have my affection and respect ?*—”

SECTION LVI

“Chyavana said,—I should certainly, O chief of men, tell you everything about the circumstance for which, O monarch, I came hither for exterminating thy race. This is well-known O king, that the Kshatriyas should always have the assistance of the sons of Bhrigu in the matter of sacrifices. Through an irresistible decree of destiny, the Kshatriyas and the Bhargavas will fall out. The Kshatriyas, O king, will slay the descendants of Bhrigu. Afflicted by an ordinance of fate, they will exterminate the race of Bhrigu, not sparing even infants in their mothers’ wombs. There will then spring in Bhrigu’s race a Rishi of the name of Urva. Endued with great energy, he will in splendour certainly resemble fire or the sun. He will cherish such wrath (upon hearing of the extermination of his race) as will be sufficient to consume the three worlds. He will be competent to reduce the whole Earth with all her mountains and forests into ashes. For a little while he will quell the flames of that fiery rage, throwing it into the Mare’s mouth that wonders through the ocean. He will have a son of the name of Richika. The whole science of arms, O sinless one, in its embodied form, will come to him, for the extermination of the entire Kshatriya race, through a decree of Destiny. Receiving that science by inward light, he will, by Yoga-puissance, communicate it to his son, the highly blessed Jamadagni cleansed soul. That tiger of Bhrigu’s race will bear that science in his mind. O thou of righteous soul, Jamadagni will wed a girl, taking her from thy race, for spreading its glory, O chief of the Bharatas. Having obtained for wife the daughter of Gadhi and thy grand-daughter, O king, that great ascetic will beget a regenerate son endued with Kshatriya accomplishments. In thy race will be born a son, a Kshatriya endued with the virtues of a Brahmana. Possessed of great righteousness, he will be the son of Gadhi. Known by the name of Viswamitra, he will in energy come to be regarded as the equal of Vrihaspati himself, the preceptor of the celestials. The illustrious Richika will grant this son to thy race, this Kshatriya that will be endued with high penances. In the matter of this exchange of sons, (*viz.*, a Kshatriya son in the race of Bhrigu and a Brahmana son in thy race), the cause will be two women. All this will happen at the command of the Grandsire. It will never be otherwise. Unto one that is third in

* The sense seems to be that Kusika wishes to know what person of Bhrigu’s race will confer this high benefit upon his race.—T.

descent from thee, the status of Brahmanahood will attach. Thou shalt become a relative (by marriage) of the Bhargavas !—

“Bhishma continued, ‘Hearing these words of the high-souled ascetic Chyavana, king Kusika became filled with joy, and made answer in the following words. Indeed, O best of the Bharatas, he said,—So be it !—Endued with high energy, Chyavana once more addressed the king, and urged him to accept a boon from himself. The king replied,—Very well. From thee, O great ascetic, I shall obtain the fruition of my wish. Let my race become invested with the status of Brahmanahood, and let it always set its heart upon righteousness !—The ascetic Chyavana, thus solicited, granted the king’s prayer, and bidding farewell to the monarch, set out on his intended tour to the sacred waters. I have now told thee everything, O Bharata, relating to thy questions, viz., how the Bhrigus and the Kusikas became connected with each other by marriage. Indeed, O king, everything fell out as the Rishi Chyavana had said. The birth of Rama (of Bhrigu’s race) and of Viswamitra (of Kusika’s race) happened in the way that Chyavana had indicated.’ ”

SECTION LVII

“Yudhishtira said, ‘Hearing thy words I become stupefied, O grand-sire ! Reflecting that the Earth is now destitute of a very large number of kings all of whom were possessed of great prosperity, my heart becomes filled with grief. Having conquered the Earth and acquired kingdoms numbered by hundreds, O Bharata, I turn with grief, O Grandsire, at the thought of the millions of men I have slaughtered. Alas, what will be the plight of those foremost ladies who have been deprived by us of husbands and sons and maternal ucles and brothers ? Having slain those Kurus—our kinsmen, that is, our friends and well-wishers,—we shall have to sink in hell, heads (hanging) downwards. There is no doubt of this. I desire, O Bharata, to address my body to severe penances. With that end in view, O king, I wish to receive instructions from thee.’ ”

Vaisampayana continued,—“The high-souled Bhishma, hearing these words of Yudhishtira, reflected upon them acutely with the aid of his understanding, and addressed Yudhishtira in reply.

“Bhishma said, ‘Hear what I say unto thee. It is exceedingly wonderful, and constitutes a great mystery. The subjects is the object that creatures obtain after death as the rewards of particular acts or courses of conduct they follow. One attains to Heaven by penances By penances one attains to fame. By penances, O puissant king, one attains to length of life and all articles of enjoyment. By penances one attains to knowledge, to science, to health and freedom from disease, beauty of person, prosperity, and blessedness, O chief of Bharata’s race. By penances one attains to wealth. By observing the vow of taciturnity one succeeds in bringing the whole world under one’s sway. By making gifts one acquires all kinds of enjoyable articles. By observing the right of Diksha one acquires birth in a good and high family.

Those that spend their lives subsisting only upon fruits and roots (and avoiding cooked food) succeed in obtaining kingdom and sovereignty. Those that live upon the leaves of plants and trees as their food succeed in attaining to Heaven. One that subsists upon water only attains to Heaven. By making gifts one simply increases one's wealth. By serving with reverence one's preceptor one acquires learning. By performing Sraddhas every day in honor of one's Pitris (names), one acquires a large number of children. By observing Diksha upon potherbs and vegetables, one acquires a large number of kine. Those that subsist upon grass and straw succeed in attaining to Heaven. By bathing thrice every day with the necessary rites one acquires a large number of spouses, By drinking water alone one acquires residence in the regions of Prajapati. The Brahmana, who bathes every day and recites sacred Mantras in the two twilights, becomes possessed of the status of Daksha himself. By worshipping the deities in a wilderness or desert, one acquires a kingdom or sovereignty, and by observing the vow of casting off the body by a long fast, one ascends to Heaven. One possessed of the wealth of penances and always passing his days in Yoga obtains good beds and seats and vehicles. Casting off the body by entering a blazing fire, one becomes an object of reverence in the region of Brahmana. Those that lie on the hard and bare ground acquire houses and beds. Those that clothe themselves in rags and barks obtain good robes and ornaments. By avoiding the several agreeable tastes one succeeds in acquiring great prosperity. By abstaining from meat and fish, one gets long-lived children. One who passes sometime in that mode of life which is called Udavasa, becomes the very lord of Heaven. The man who speaks the truth, O best of men, succeeds in sporting happily with the deities themselves. By making gifts one acquires great fame in consequence of one's high achievements. By abstention from cruelty one acquires health and freedom from disease. By serving Brahmanas with reverence one attains to kingdom and sovereignty, and the high status of a Brahmana. By making gifts of water and other drinks, one acquires eternal fame in consequence of high achievements. By making gifts of food one acquires diverse articles of enjoyment. One who gives peace unto all creatures (by refraining from doing them any injury), becomes freed from every region. By serving the deities one obtains a kingdom and celestial beauty. By presenting lights at places which are dark and frequented by men, one acquires a good vision. By giving away good and beautiful objects one acquires a good memory and understanding. By giving away scents and garlands, one acquires fame that spreads over a large area. Those who abstain from shaving off their hair and beards succeed in obtaining excellent children. By observing fasts and Diksha and baths, O Bharata, for twelve years (according to the ordinance), one acquires a region that is superior to that attainable by unreturning heroes. By bestowing one's daughter on an eligible bridegroom according to the Brahma form, one obtains, O best of men, male and female slaves and ornaments and fields and houses. By performing sacrifices and observing fasts, one ascends to Heaven, O Bharata. The man who gives away fruits and flowers succeeds in acquir-

ring auspicious knowledge. The man who gives away a thousand kine with horns adorned with gold, succeeds in acquiring Heaven. Even this has been said by the very deities in a conclave in Heaven. One who gives away a Kapila cow with her calf, with a brazen pot of milking, with horns adorned with gold, and possessed of diverse other accomplishments, obtains the fruition of all his wishes from that cow. Such a person, in consequence of that act of gift, resides in heaven for as many years as there are hairs on the body of the cow and rescues in the next world (from the misery of hell) his sons and grandsons and all his race to the seventh degree.* The regions of the Vasus become attainable to that man who gives away a cow with horns beautifully decorated with gold, accompanied with a brazen jar for milking, along with a piece of cloth embroidered with gold, a measure of sesame and a sum of money as Dakshina. A gift of kine rescues the giver in the next world when he finds himself falling into the deep darkness of hell and restrained by his own acts in this world, like a boat with sails that have caught the air rescuing a person from being drowned in the sea. He who bestows a daughter according to the Brahma form upon an eligible person, or who makes a gift of land unto a Brahmana, or who gives food (to a Brahmana) according to due rites, succeeds in attaining to the region of Purandara. That man who makes a gift of a house, equipped with every kind of furniture, unto a Brahmana given to Vedic studies and possessed of every accomplishment and good behaviour, acquires residence in the country of the Uttar-Kurus. By making gifts of draft bullocks, a person acquires the region of the Vasus. Gifts of gold lead to Heaven. Gifts of pure gold lead to greater merit still. By making a gift of an umbrella one acquires a palatial mansion. By making a gift of a pair of sandals or shoes one acquires good vehicles. The reward attached to a gift of cloths is personal beauty, and by making gifts of scents one becomes of a fragrant person in one's next life. One who gives flowers and fruits and plants and trees unto a Brahmana, acquires, without any labour, palatial mansion equipped with beautiful women and full of plenty of wealth. The giver of food and drink of different tastes and of other articles of enjoyment succeeds in acquiring a copious supply of such articles. The giver, again, of houses and cloths gets articles of a similar kind. There is no doubt about it. That person who makes gifts of garlands and incense and scents and unguents and the articles needed by men after a bath, and floral wreaths, unto Brahmanas, becomes freed from every disease and possessed of personal beauty, sports in joy in the region reserved for great kings. That man, O king, who makes unto a Brahmana the gift of a house that is stored with grain, furnished with beds full of much wealth, auspicious, and delightful, acquires a palatial residence. He who gives unto a Brahmana a good bed perfumed with fragrant scents, overlaid with an excellent sheet, and equipped with pillows, wins without any effort on his part a beautiful wife, belonging to a high

* By ancestors to the seventh degree also descendants to the same degree are meant.—T.

family and of agreeable manners. The man who takes to a hero's bed on the field of battle becomes the equal of the Grandsire Brahman himself. There is no end higher than this. Even this is what the great Rishis have declared.' "

Vaisampayana continued,—'Hearing these words of his grandfather Yudhisthira, the delighter of the Kurus, became desirous of the end that is reserved for heroes and no longer expressed any disgust with leading a house-holder's mode of life. Then, O foremost of men, Yudhisthira, addressing all the other sons of Pandu, said unto them,—'Let the words which our grandfather has said command your faith!—At this, all the Pandavas with the famous Draupadi amongst them, applauded the words of Yudhisthira and said, 'yes' "

SECTION LVIII

"Yudhisthira said, 'I desire, O chief of the Bharatas, to hear from thee what the rewards are which are attached, O best of the Kurus, to the planting of trees and the digging of tanks.'

"Bhishma said, 'A piece of land that is agreeable to the sight, fertile, situate in the midst of delightful scenes adorned with diverse kinds of metals, and inhabited by all sorts of creatures, is regarded as the foremost of sports. A particular portion of such land should be selected for digging a tank. I shall tell thee, in due order, about the different kinds of tanks. I shall also tell thee what the merits also are that attach to the digging of tanks (with the view of drawing water for the benefit of all creatures). The man who causes a tank to be dug becomes entitled to the respect and worship of the three worlds. A tank full of water is as agreeable and beneficial as the house of a friend. It is gratifying to Suryya himself. It also contributes to the growth to the deities. It is the foremost of all things that lead to fame (with respect the person who causes it to be excavated). The wise have said that the excavation of a tank contributes to the aggregate of three-Righteousness, Wealth and Pleasure. A tank is said to be properly excavated, if it is made on a piece of land that is inhabited by respectable persons. A tank is said to be subservient to all the four purposes of living creatures. Tanks, again, are regarded as constituting the excellent beauty of a country. The deities and human beings and Gandharvas and Pitris and Urugas and Rakshasas and even immobile beings—all resort to a tank full of water as their refuge. I shall, therefore, tell thee what the merits are that have been said by great Rishis to be attached to tanks, and what the rewards are that are attainable by persons that cause them to be excavated. The wise have said that that man reaps the merit of an Agnihotra sacrifice in whose tank water is held in the season of the rains. The high reward in the world that is reaped by the person who makes a gift of a thousand kine is won by that man in whose tank water is held in the season of autumn. That person in whose tank water occurs in the cold season acquires the merit of one who performs a sacrifice with plentiful gifts of

gold. That person in whose tanks water occurs in the season of dew, wins, the wise have said, the merits of an Agnishtoma sacrifice. That man in whose well-made tank water occurs in the season of spring acquires the merit of the Atiratna sacrifice. That man in whose tank water occurs in the season of summer acquires, the Rishis say, the merits that attach to a horse-sacrifice. That man rescues all his race in whose tank kine are seen to allay their thirst and from which righteous men draw their water. That man in whose tank kine slake their thirst as also other animals and birds, and human beings, acquires the merits of a horse-sacrifice. Whatever measure of water is drunk from one's tank and whatever measure is taken therefrom by others for purposes of bathing, all become stored for the benefit of the excavator of the tank and he enjoys the same for unending days in the next world. Water, especially in the other world, is difficult to obtain, O son. A gift of drink produces eternal happiness. Make gifts of sesame here. Make gifts of water. Do thou also give lamps (for lighting dark places!) While alive and awake, do thou sport in happiness with kinsmen. These are acts which thou shalt not be able to achieve in the other world.* The gift of drink, O chief of men, is superior to every other gift. In point of merit it is distinguished above all other gifts. Therefore, do thou make gifts of water. Even thus have the Rishis declared what the high merits of the excavation of tanks are. I shall now discourse to thee on the planting of trees. Of immobile objects six classes have been spoken. They are Vrikshas, Gulmas, Latas, Vallis, Twaksaras, and Trinās of diverse kinds.† These are the several kinds of vegetables. Listen now to the merit that attaches to their planting. By planting trees one acquires fame in the world of men and auspicious rewards in the world hereafter. Such a man is applauded and revered in the world of the Pitris. Such a man's name does not perish even when he becomes a citizen of the world of deities. The man who plants trees rescues the ancestors and descendants of both his paternal and maternal lines. Do thou, therefore, plant trees, O Yudhisthira! The trees that a man plants become the planter's children. There is no doubt about this. Departing from this world, such a man ascends to Heaven. Verily many eternal regions of bliss become his. Trees gratify the deities by their flowers; the Pitris by their fruits; and all guests and strangers by the shadow they give. Kinnaras and Uragas and Rakshasas and deities and Gandharvas and human beings, as also Rishis, all have recourse to trees as their refuge. Trees that bear flowers and fruits gratify all men. The planter of trees is rescued in the next world by the trees he plants like children rescuing their own father. Therefore, the man that is desirous of achieving his own good, should plant trees by the side of tanks and cherish them like his own children. The trees that a man plants are, according to both reason and the scriptures, the children of the planter. That Brahmana who excavates a tank, and he that plants trees, and he that performs sacrifices, are all worshipped in Heaven even as men that are devoted to truthfulness of speech. Hence one should cause tanks to be excavated and trees to be planted, worship the deities in diverse sacrifices, and speak the truth."

* Heaven and Hell are places of only enjoyment and endurance. There can be no acts there leading to merit or demerit. This world is the only place which is called the field of acts—T.

† Vrikshas are large or small trees generally. Gulma is a shrub, or bushy plant. Lata is a creeper, which cannot grow without a support. Valli is of the same variety, with this difference, perhaps, that their stems are more tree-like than those of creepers. Twakara is the bamboo. Trina includes all kinds of grass.—T,

SECTION LIX

"Yudhisthira said, 'Amongst all those gifts that are mentioned in the treatises other than the Vedas, which gift, O chief of Kuru's race, is the most distinguished in thy opinion? O puissant one, great is the curiosity I feel with respect to this matter. Do thou discourse to me also of that gift which follows the giver into the next world.'¹

"Bhishma said, 'An assurance unto all creatures of love and affection and abstention from every kind of injury, acts of kindness and favour done to a person in distress, gifts of articles made unto one that solicits with thirst and agreeable to the solicitor's wishes, and whatever gifts are made without the giver's ever thinking of them as gifts made by him, constitute, O chief of Bharata's race, the highest and best of gifts. Gift of gold, gift of kine, and gift of earth,—these are regarded as sin-cleansing. They rescue the giver from his evil acts. O chief of men, do thou always make such gifts unto those that are righteous. Without doubt, gifts rescue the giver from all his sins. That person who wishes to make his gifts eternal should always give unto persons possessed of the requisite qualifications whatever articles are desired by all and whatever things are the best in his house. The man who makes gifts of agreeable things and who does to others what is agreeable to others, always succeeds in obtaining things that are agreeable to himself. Such a person certainly becomes agreeable unto all, both here and hereafter. That man, O Yudhishtira, is a cruel wretch, who, through vanity, does not, to the extent of his means, attend to the wishes of one who is poor and helpless, and who solicits assistance.'² He is verily the foremost of men who shows favour unto even an helpless enemy fallen into distress when such enemy presents himself and prays for help. No man is equal to him (in merit) who satisfies the hunger of a person that is emaciated, possessed of learning, destitute of the means of support, and weakened by misery. One should always, O son of Kunti, dispel by every means in one's power, the distress of righteous persons observant of vows and acts, who, though destitute of sons and spouses and plunged into misery, do not yet solicit others for any kind of assistance. Those persons who do not utter blessings upon the deities and men (in expectation of gifts), who are deserving of reverence and always contented, and who subsist upon such alms as they get without solicitation of any kind, are regarded as veritable snakes of virulent poison. Do thou, O Bharata, always protect thyself from them by making gifts unto them. They are competent to make the

1 The commentator explains that the drift of Yudhisthira's question is this: the giver and the receiver do not meet in the next world. How then can an object given away return or find its way back to the giver in the next world or next life?—T.

2 'Abhimanat' is differently understood by the commentator.—T.

foremost of Ritwijās. Thou art to find them out by means of thy spies and agents.¹ Thou shouldst honour those men by gifts of good houses equipped with every necessary article, with slaves and serving men, with good robes and vestments, O son of Kuru, and with all articles competent to contribute to one's pleasure and happiness. Righteous men of righteous deeds should make such gifts, impelled by the motive that it is their duty to act in that way and not from desire of reaping any rewards therefrom. Verily good men should act in this way so that the virtuous men described above might not, O Yudhisthira, feel any disinclination to accept those gifts sanctified by devotion and faith. There are persons bathed in learning and bathed in vows. Without depending upon anybody they obtain their means of subsistence. These Brahmanas of rigid vows are devoted to Vedic study and penances without proclaiming their practices to any one. Whatever gifts thou mayst make unto those persons of pure behaviour, of thorough mastery over their senses, and always contented with their own wedded spouses in the matter of desire, are sure to win for thee a merit that will accompany thee into all the worlds into which thou mayst go. One reaps the same merit by making gifts unto regenerate persons of restrained souls which one wins by properly pouring libations unto the sacred fire morning and evening. Even this is the sacrifice spread out for thee,—a sacrifice that is sanctified by devotion and faith and that is endued with Dakshina. It is distinguished above all other sacrifices. Let that sacrifice ceaselessly flow from thee as thou givest away.² Performed in view of such men, O Yudhisthira, a sacrifice in which the water that is sprinkled for dedicating gifts constitutes the oblations in honour of the Pitris, and devotion and worship rendered unto such superior men, serves to free one of the debts one owes to the deities.³ Those persons that do not yield to wrath and that never desire to take even a blade of grass belonging to others, as also they that are of agreeable speech, deserve to receive from us the most reverent worship. Such persons and others (because free from desire) never pay their regards to the giver. Nor do they strive for obtaining gifts. They should, however, be cherished by givers as they cherish their own sons. I bend my head unto them. From them also

1 'Yuktaih' is the better reading, although 'muktaih' may not be erroneous. 'Yuktaih' is 'charaiah'; while 'muktaih' is 'men charged with a commission to do a thing'.—T.

2 This sacrifice is the sacrifice of gifts. 'Spreading out a sacrifice' means 'spreading out the articles and placing them in 'proper order in view of the sacrifice.' 'Dadatah vartotam' means 'datustaya saryanastu.'—T.

3 The sense is this : gifts made to such superior Brahmanas serve to free a person from the debts which he owes to the deities. The water of gifts' means the water that the giver sprinkles, with a blade of Kusa grass, over the article given away, saying,—I give this away. In the sacrifice constituted by gifts, such water is like the dedication of offerings to the Pitris. A knowledge of the ritual of sacrifice is needed to understand and appreciate the figures employed in such Verses.—T.

both Heaven and Hell may become one's.¹ Ritwijas and Purohitas and preceptors, when conversant with the Vedas and when behaving mildly towards disciples, become such. Without doubt, Kshatriya energy loses its force upon a Brahmana when it encounters him. Thinking that thou art a king, that thou art possessed of great power, and that thou hast affluence, do not, O Yudhishtira, enjoy thy affluence without giving anything unto the Brahmanas. Observing the duties of thy own order, do thou worship the Brahmanas with whatever wealth thou hast, O sinless one, for purposes of adornment or sustaining thy power. Let the Brahmanas live in whatever way they like. Thou shouldst always bend thy head unto them with reverence. Let them always rejoice in thee as thy children, living happily and according to their wishes. Who else than thou, O best of the Kurus, is competent to provide the means of subsistence for such Brahmanas as are endued with eternal contentment as are thy well-wishers, and as are gratified by only a little? As women have one eternal duty, in this world, *viz.*, dependence upon and obedient service to their husbands, and as such duty constitutes their only end, even so is the service to Brahmanas our eternal duty and end. If, at sight of cruelties and other sinful acts in Kshatriyas, the Brahmanas, O son, unhonoured by us, forsake us all, I say, of what use would life be to us, in the absence of all contact with the Brahmanas, especially as we shall then have to drag on our existence without being able to study the Vedas to perform sacrifices, to hope for worlds of bliss hereafter, and to achieve great feats? I shall, in this connection, tell thee what the eternal usage is. In days of yore, O king, the Kshatriyas used to serve the Brahmanas. The Vaisya in a similar manner used in those days to worship the royal order, and the Sudra to worship the Vaisya. Even this is what is heard. The Brahmana was like a blazing fire. Without being able to touch him or approach his presence, the Sudra used to serve the Brahmana from a distance. It was only the Kshatriya and the Vaisya who could serve the Brahmana by touching his person or approaching his presence. The Brahmanas are endued with a mild disposition. They are truthful in behaviour. They are followers of the true religion. When angry, they are like snakes of virulent poison. Such being their nature, do thou, O Yudhishtira, serve and attend upon them with obedience and reverence. The Brahmanas are superior to even those that are higher than the high and the low. The energy and penances of even those Kshatriyas who blaze forth with energy and might, become powerless and neutralised when they come in contact with the Brahmanas. My sire himself is not dearer to me than the Brahmanas. My mother is not dearer to me than they. My grandsire, O king, is not dearer, my own

¹ Some texts read 'tathabham', meaning 'abhayam' or fearlessness is from them 'Tathobhayam' (which I adopt) is that both Heaven and Hell become one's through them if gratified, they bestow Heaven; if angry, they hurl into Hell.—T.

self is not dearer, my life itself is not dearer, O king, to me than the Brahmanas ! On earth there is nothing, O Yudhishtira, that is dearer to me than thou. But, O chief of Bharata's race, the Brahmanas are dearer to me than even thou. I tell thee truly, O son of Pandu ! I swear by this truth, by which I hope to acquire all those regions of bliss that have been Santanu's. I behold those sacred regions with Brahma shining conspicuously before them. I shall repair thither, O son, and reside in them for unending days. Beholding these regions, O best of the Bharatas, (with my spiritual eyes), I am filled with delight at the thought of all these acts which I have done in aid and honour of the Brahmanas, O monarch ! "

SECTION LX

"Yudhishtira said,—'Unto which of two Brahmanas, when both happen to be equally pure in behaviour, equally possessed of learning and purity, of birth and blood, but differing from each other in only this, *viz.* the one solicits and the other does not,—I ask, O grandsire, unto which of these two would a gift be more meritorious ?'

"Bhishma said,—'It has been said, O son of Pritha, that a gift made unto an unsoliciting person is productive of greater merit than one made to a person who solicits. One possessed of contentment is certainly more deserving than that person who is destitute of that virtue and is, therefore, helpless amidst the storms and buffets of the world. The firmness of a Kshatriya consists in the protection he gives to others. The firmness of a Brahmana consists in his refusal to solicit. The Brahmana possessed of steadiness and learning and contentment gladdens the deities. The wise have said that an act of solicitation on the part of a poor man is a great reproach. Those persons that solicit others are said to annoy the world like thieves and robbers.¹ The person who solicits is said to meet with death. The giver, however, is said not to meet with death. The giver is said to grant life unto him who solicits. By an act of gift, O Yudhishtira, the giver is said to rescue his own self also. Compassion is a very high virtue. Let from compassion people make gift unto those that solicit. Those, however, that do not beg, but are plunged into poverty and distress should be respectfully invited to receive assistance. If such Brahmanas, who must be regarded as the foremost of their order, live in thy kingdom, thou shouldst regard them as fire covered with ashes. Blazing with penances, they are capable of consuming the whole Earth. Such persons, O son of Kuru's race, though not generally worshipped, should still be regarded as deserving of worship in every way." Endued

1 'Yachyam' is 'yachanarupam karma' 'Anisasya' is daridrasya. Abhisharam is 'tirashkaram'. 'Yachanti bhutani' means those who beg or solicit. In the Santi Parva Bhishma in one place directs beggars to be driven away from towns and cities as annoyers of respectable people. This, however, applies to professional beggars, and not persons in real distress.—T.

with knowledge and spiritual vision and penances and Yoga, such persons always deserve our worship. O scorcher of foes, do thou always offer worship unto such Brahmanas. One should repair of one's own accord unto those foremost of Brahmanas that do not solicit anybody and make unto them gifts of diverse kinds of wealth in abundance. The merit that flows from properly pouring libations into the sacred fire every morning and evening is won by the person who makes gifts unto a Brahmana endued with learning, with the Vedas and with high and excellent vows. Thou shouldst, O son of Kunti, invite those foremost of Brahmanas who are cleansed by learning and the Vedas and vows, who live in independence, whose Vedic studies and penances are hidden without being proclaimed from the house top, and who are observant of excellent vows, and honour them with gifts of well-constructed and delightful houses equipped with servitors and robes and furniture, and with all other articles of pleasure and enjoyment. Conversant with all duties and possessed of minute vision, those foremost of Brahmanas, O Yudhishtira, may accept the gifts offered to them with devotion and respect, thinking that they should not refuse and disappoint the giver. Thou shouldst invite those Brahmanas whose wives wait for their return like tillers in expectation of rain. Having fed them well, thou shouldst make gifts of additional food unto them so that upon their return home their expectant wives might be able to distribute that food among their children that had clamoured for food but that had been pacified with promises.¹ Brahmacharins of restrained senses, O son, by eating at one's house in the forenoon, cause the three sacrificial fires to be gratified with the householder at whose house they eat. Let the sacrifice of gift proceed in thy house at midday, O son, and do thou also give away kine and gold and robes (unto thy guests after feeding them well). By conducting thyself in this way, thou art sure to gratify the chief of the celestials himself. That would constitute thy third sacrifice, O Yudhishtira, in which offerings are made unto the deities, the Pitris, and the Brahmanas. By such sacrifice thou art sure to gratify the Viswadevas. Let compassion unto all creatures, giving unto all creatures what is due unto them, restraining the senses, renunciation, steadiness, and truth, constitute the final bath of that sacrifice which is constituted by gift. Even this is the sacrifice that is spread out for thee,—a sacrifice that is sanctified by devotion and faith, and that has a large Dakshina attached to it. This sacrifice which is constituted by gift is distinguished above all other sacrifices. O son, let this sacrifice be always performed by thee !"

* I expand this verse to make the sense intelligible.—T.

SECTION LXI

“Yudhishtira said,—‘I wish to know in detail, O Bharata, where one meets with the high rewards of gifts and sacrifices. Are those rewards earned here or are they to come hereafter? Which amongst these two (viz., Gift and Sacrifice) is said to be productive of superior merit? Unto whom should gifts be made? In what manner are gifts and sacrifices to be made? When also are they to be made? I ask thee all these, O learned sire! Do thou discourse to me on the duty of gifts! Do tell me, O grandsire, what leads to the highest reward, viz., gifts made from the sacrificial platform or those made out of that place?’¹

“Bhishma said,—O son, a Kshatriya is generally employed in deeds of fierceness. In his case, sacrifices and gifts are regarded as cleansing or sanctifying him. They, that are good and righteous, do not accept the gifts of persons of the royal order, who are given to sinful acts. For this reason, the king should perform sacrifices with abundant gifts in the form of Dakshina.² If the good and righteous would accept the gifts made unto them, the Kshatriya, O monarch, should incessantly make gifts with devotion and faith unto them. Gifts are productive of great merit, and are highly cleansing. Observant of vows, one should perform sacrifices and gratify with wealth such Brahmanas as are friends of all creatures, possessed of righteousness, conversant with the Vedas, and pre-eminent for acts, conduct, and penances. If such Brahmanas do not accept thy gifts, no merit becomes thine. Do thou perform sacrifices with copious Dakshina, and make gifts of good and agreeable food unto those that are righteous. By making an act of gift thou shouldst regard thyself as performing a sacrifice. Thou shouldst with gifts adore those Brahmanas who perform sacrifices. By doing this thou wilt acquire a share in the merits of those sacrifices of theirs. Thou shouldst support such Brahmanas as are possessed of children and as are capable of sending people to Heaven. By conducting thyself in this way thou art sure to get a large progeny—in fact as large a progeny as the Prajapati himself. They that are righteous support and advance the cause of all righteous acts. One should, by giving up one’s all, support such men, as also those that do good unto all creatures. Thyself being in the enjoyment of affluence, do thou, O Yudhishtira, make unto Brahmanas gifts of kine and bullocks and food and umbrellas and robes and sandals or shoes. Do thou give unto sacrificing Brahmanas clarified butter, as also food and cars and vehicles with horses harnessed thereto, and dwelling houses and mansions and beds. Such gifts are fraught with prosperity and affluence to the giver, and are regarded as pure, O Bharata. Those

1 ‘Antarvedyam’ is ‘within the platform;’ and ‘Anrisamsyatav’ is ‘vabirvedyam’ or outside the platform.—T.

2 Sacrifices are a means of giving away unto the Brahmanas—T.

Brahmanas that are not censurable for anything they do, and that have no means of support assigned to them, should be searched out. Covertly or publicly do thou cherish such Brahmanas by assigning them the means of support. Such conduct always confers higher benefit upon Kshatriyas than the Rajasuya and the Horse-sacrifices. Cleansing thyself of sin, thou art sure of attaining to Heaven. Filling thy treasury thou shouldst do good to thy kingdom. By such conduct thou art sure to win much wealth and become a Brahmana (in thy next life). Do thou, O Bharata, protect thy own means (of support and of doing acts of righteousness), as also the means of other people's subsistence. Do thou, support thy servants as thy own children. Do thou, O Bharata, protect the Brahmanas in the enjoyment of what they have and make gifts unto them of such articles as they have not. Let thy life be devoted to the purpose of the Brahmanas. Let it never be said that thou dost not grant protection to the Brahmanas. Much wealth or affluence, when possessed by a Brahmana; becomes a source of evil to him. Constant association with affluence and prosperity is certain to fill him with pride and cause him to be stupefied (in respect of his true duties). If the Brahmanas become stupefied and steeped in folly, righteousness and duties are sure to suffer destruction. Without doubt, if righteousness and duty come to an end, it will lead to the destruction of all creatures. That king who having amassed wealth makes it over (for safe keep) to his treasury officers and guards, and then commences again to plunder his kingdom, saying unto his officers,—Do ye bring me as much wealth as you can extort from the kingdom!—and who spends the wealth that is thus collected at his command under circumstances of fear and cruelty, in the performance of sacrifices, should know that those sacrifices of his are never applauded by the righteous. The king should perform sacrifices with such wealth as is willingly paid into his treasury by prosperous and unpersecuted subjects. Sacrifices should never be performed with wealth acquired by severity and extortion. The king should then perform great sacrifices with large presents in the shape of Dakshina, when in consequence of his being devoted to the good of his subjects, the latter bathe him with copious showers of wealth brought willingly by them for the purpose. The king should protect the wealth of those that are old, of those that are minors, of those that are blind, and of those that are otherwise disqualified. The king should never take any wealth from his people, if they, in a season of drought, succeed in growing any corn with the aid of water obtained from wells. Nor should he take any wealth from weeping women.¹ The wealth taken from the poor and the helpless is sure to destroy the kingdom and the prosperity of the king. The king should always make unto the righteous gifts of all

1 'Weeping women' means women of destitute condition and, therefore, unable to pay.—T.

enjoyable articles in abundance. He should certainly dispel the fear of famishing which those men may have.¹ There are no men more sinful than those upon whose food children look with wistfulness without being able to eat them duly. If within thy kingdom any learned Brahmana languishes with hunger like any of those children, thou shalt then incur the sin of foeticide for having allowed such an act. King Sivi himself had said this, viz.,—Fie on that king in whose kingdom a Brahmana or even any other man languishes from hunger!—That kingdom in which a Brahmana of the Snatakā class languishes with hunger becomes overwhelmed with adversity. Such a kingdom with its king also incurs reproach. That king is more dead than alive in whose kingdom women are easily abducted from the midst of husbands and sons, uttering cries and groans of indignation and grief. The subjects should arm themselves to slay that king who does not protect them, who simply plunders their wealth, who confounds all distinctions, who is ever incapable of taking their lead, who is without compassion, and who is regarded as the most sinful of kings. That king who tells his people that he is their protector but who does not or is unable to protect them, should be slain by his combined subjects, like a dog that is affected with the rabies and has become mad. A fourth part of whatever sins are committed by the subjects clings to that king who does not protect, O Bharata. Some authorities say that the whole of those sins is taken by such a king. Others are of opinion that a half thereof becomes his. Bearing in mind, however, the declaration of Manu, it is our opinion that a fourth part of such sins becomes the unprotecting king's. That king, O Bharata, who grants protection to his subjects obtains a fourth part of whatever merits his subjects acquire living under his protection. Do thou, O Yudhishtira, act in such a way that all thy subjects may seek thee as their refuge as long as thou art alive, even as all creatures seek the refuge of the deity of rain or even as the winged denizens of the air seek the refuge of a large tree. Let all thy kinsmen and all thy friends and well-wishers, O scorcher of foes, seek thee as their refuge even as the Rakshasas seek Kuvera or the deities seek Indra as theirs."

SECTION LXII

"Yudhishtira said,—'People accept with affection the declarations of the Srutis which say,—This is to be given—This other thing is to be given!—As regards kings, again, they make gifts of various things unto various men. What, however, O grandsire, is the best or foremost of all gifts.

"Bhishma said,—'Of all kinds of gifts, the gift of earth has been said to be the first (in point of merit). Earth is immovable and indestructible.

1 The first word in the first line is not 'kshatam' but 'kritam.'—T.

It is capable of yielding unto him who owns it all the best things upon which his heart may be set. It yields robes and vestments, jewels and gems, animals, paddy and barley. Amongst all creatures, the giver of earth grows in prosperity for ever and ever. As long as the earth lasts, so long does the giver thereof grow in prosperity. There is no gift that is higher, O Yudhishtira, than the gift of earth. It hath been heard by us that all men have given a little quantity of earth. All men have made gifts of earth, hence all men enjoy a little of earth. Whether in this or in the next world, all creatures live under conditions dependent upon their own acts. Earth is Prosperity's self. She is a mighty goddess. She makes him her lord (in next life) who makes gifts of her in this life to other people. That person, O best of kings, who gives away earth, which is indestructible, as Dakshina, becomes born in next life as a man and becomes also a lord of Earth. The measure of one's enjoyment in this life is commensurate with the measure of one's gifts in a previous life. Even this is the conclusion to which the scriptures point. For a Kshatriya should either give away the Earth in gift or cast off his life in battle. Even this constitutes the highest source of prosperity with regard to Kshatriyas. It has been heard by us that earth, when given away, cleanses and sanctifies the giver. The man that is of sinful behaviour, that is guilty of even the slaughter of a Brahmana and of falsehood, is cleansed by a gift of earth. Indeed, such a gift rescues even such a sinner from all his sins. The righteous accept gifts of earth only and no other thing from kings that are sinful. Like one's mother, earth, when given away, cleanses the giver and the taker. This is an eternal and secret name of earth, viz., Priyadatta.¹ Given away or accepted in gift, the name that is dear to her is Priyadatta. The gift of earth is desirable. That king who makes a gift of earth unto a learned Brahmana, obtains from that gift a kingdom. Upon re-birth in this world, such a man without doubt attains to a position that is equal to that of a king. Hence a king as soon as he gets earth, should make gifts of earth unto the Brahmanas. None but a lord of Earth is competent to make gifts of earth. Nor should one that is not a deserving person accept a gift of earth. They who desire earth should, without doubt, conduct themselves in this way (i.e., make gifts of earth). That person who takes away earth belonging to a righteous person never gets any earth. By making gifts of earth unto the righteous, one gets good earth. Of virtuous soul, such a giver acquires great fame both here and hereafter. That righteous king respecting whom the Brahmanas say,—We live on earth given to us by him,—is such that his very enemies cannot utter the least reproach respecting his kingdom.² Whatever sins a man commits from want of

1 The Commentator explains that because given by one that is dear or given to one that is dear, therefore is she called 'Priyadatta'.—T.

2 This is evidently a crux. 'Prasamsanti' means generally 'praise'. Here

means of the support, are all washed off by gift of only so much earth as is covered by a cow-hide. Those kings that are mean in their acts or are of fierce deeds, should be taught that gift of earth is exceedingly cleansing and is at the same time the highest gift (in respect of merit). The ancients thought that there was always very little difference between the man who performs a Horse-sacrifice and him that makes a gift of earth unto one that is righteous. The learned doubt the acquisition of merit by doing all other acts of righteousness. The only act with respect to which they do not entertain doubt is the gift of earth which, indeed, is the foremost of all gifts. The man of wisdom who makes gifts of earth, gives away all there, viz., gold, silver, cloth, gems and pearls and precious stones. Penances, sacrifice, Vedic lore, good behaviour, absence of cupidity, firmness in truth, worship of seniors, preceptors, and the deities—all these dwell in him who makes a gift of earth. They who ascend to the region of Brahman by leaving off their lives in battle, after having fought without any regard for themselves to secure the benefit to their masters—even they are unable to transcend the merit of those that make gifts of earth. As the mother always nurishes her own child with milk from her breast, even so doth the Earth gratify with all the tastes the person that makes a gift of earth. Mrityu, Vaikinkara, Danda, Tama, Fire who is possessed of great fierceness, and all heinous and terrible sins are incapable of touching the person that makes a gift of earth. That man of tranquil soul who makes a gift of earth gratifies (by that act) the Pitris dwelling in their own region and the deities also hailing from the region that is theirs. The man who makes a gift of earth unto one that is emaciated and cheerless and destitute of the means of life and languishing with weakness, and who thereby supplies one with the means of substance, becomes entitled to the honour and merit of performing a sacrifice. Even as an affectionate cow runs towards her calf, with full udders dropping milk, the highly blessed Earth after the same manner, runs towards the person who makes a gift of earth. That man who makes unto a Brahmana a gift of earth which has been tilled, or sown with seeds, or which contains standing crops, or a mansion well equipped with every necessary, succeeds in becoming (in next life) the accomplisher of the wishes of everybody. The man who causes a Brahmana possessed of the means of life, owning a domestic fire and of pure vows and practices, to accept a gift of earth, never falls into any danger or distress. As the moon waxes day by day, even so the merit of a gift of earth becomes enhanced every time such earth produces crops. Those conversant with ancient history sing this verse in connection with the gift of earth. Hearing that verse Jamadagni's son (Rama) gave away the whole Earth unto Kasyapa. The

it means reproach or censure. The second line may also mean his enemies, dare not attack his kingdom,—T.

verse to which I refer is this—Recieve me in gift. Give me away. By giving me away, thou (O giver) shall obtain me again ! That which is given away in this life is re-acquired in the next.¹—That Brahmana who recites this high declaration of the Vedas at the time of a Sraddha attains to the highest reward. A gift of earth is a high expiation for the sin of those puissant men who betake themselves to Atharvan rites for doing injuries to others. Indeed, by making a gift of earth one rescues ten generations of one's paternal and maternal race. That person who is even conversant with this Vedic declaration respecting the merits of a gift of earth, succeeds in rescuing ten generations of both his paternal and maternal families. Earth is the original source of all creatures (for it is from earth that all creatures derive their sustenance). It has been said that the deity of fire is the presiding genius of earth. After the coronation ceremony has been performed of a king, this Vedic declaration should be recited to him, so that he may make gifts of earth and may never take away earth from a righteous person. Without doubt, the entire wealth owned by the king belongs to the Brahmanas. A king well conversant with the science of duty and morality is the first requisite of the kingdom's prosperity. Those people whose king is unrighteous and atheistic in conduct and belief can never be happy. Such people can never sleep or wake in peace. In consequence of his acts of wickedness his subjects become always filled with anxiety. Protection of what the subjects already have and new acquisitions according to lawful means are incidents that are not noticeable in the kingdom of such a ruler. Those people, again, who have a wise and righteous king, sleep happily and wake up in happiness. Through the blessed and righteous acts of such a king, his subjects become freed from anxiety. The subjects, restrained from wicked acts, grow in prosperity through their own conduct. Capable of retaining what they have, they go on making new acquisitions. That king who makes gifts of earth is regarded as well born. He is regarded as a man. He is a friend. He is righteous in his acts. He is a giver. He is regarded as possessing prowess. Those men who make gifts of ample and fertile earth unto Brahmanas conversant with the Vedas, always shine in the world, in consequence of their energy, like so many suns. As seeds scattered on the soil grow and return a goodly crop, even so all one's wishes become crowned with fruition in consequence of one's making gifts of earth. Aditya and Varuna and Vishnu and Brahmana and Soma and Hutasaṇa, and the illustrious and trident-bearing Mahadeva, all applaud the man that makes a gift of earth. Living creatures spring into life from Earth and it is into the Earth that they become merged when they disappear. Living creatures which are distributed into four classes (*viz.*, viviparous, oviparous, fifth-born, and vegetables) have Earth for their constituent

1 This is the utterance or declaration of the Earth herself.—T.

essence. The Earth is both the mother and father of the universe of creatures, O monarch. There is no element, O ruler of men, that can compare with Earth. In this connection is cited the old narrative of a discourse between the celestial preceptor Vrihaspati and Indra the ruler of Heaven, O Yudhishthira. Having adored Vishnu in a hundred sacrifices each of which was distinguished by plentiful gifts as Dakshina. Maghavat put this question to Vrihaspati, that foremost of all eloquent person.

"Maghavat said,—O illustrious one, by what gift does one succeed in coming to Heaven and attaining to beatitude? O foremost of speakers, do thou tell me of that gift which is productive of high and inexhaustible merit!—

"Bhishma continued,—Thus addressed by the chief of the celestials the preceptor of the deities, *viz.* Vrihaspati of great energy, said these words in reply unto him of a hundred sacrifices, last on the surface of Earth. Endued as he is with the merits that attach to the gift of earth, the region of felicity reserved for the person who makes gift of such earth as is auspicious and rich with every taste, never become exhausted.¹ That king O Sakra, who desires to have prosperity and who wishes to win happiness for himself, should always make gifts of earth, with due rites, unto deserving persons. If after committing numerous sins a person makes gifts of earth unto members of the regenerate class, he casts off all those sins like a snake casting off its slough. The person that makes a gift of earth is said to make gifts of everything, that is, of seas and rivers and mountains and forests. By making a gift of earth, the person is said to give away lakes and tanks and wells and streams. In consequence of the moisture of earth, one is said to give away articles of diverse tastes by making a gift of earth. The man who makes a gift of earth is regarded as giving away herbs and plants possessed of high and efficacious virtues, trees adorned with flowers and fruit, delightful woods, and hillocks. The merit that a person acquires by making a gift of earth is incapable of being acquired by the performance of even such great sacrifices as the Agnishtoma and others with plentiful gifts in the shape of Dakshina. The giver of earth, it has been already said, rescues ten generations of both his paternal and maternal races. Similarly, by taking away earth that was given away, one sinks oneself into hell and casts ten generations of both one's paternal and maternal lines into the same place of misery. That man who having promised to make a gift of earth does not actually make it, or who having made a gift resumes it, has to pass a long time, in great misery in consequence of being tied with the noose of Varuna at the command of Death. Those men have

1 'Rich with every taste.'—the idea is that things have six tastes, *viz.*, sweet, sour, &c. The quality of taste is drawn by things from the soil or earth. The tastes inhere in earth, for it is the same earth that produces the sugarcane and the tamarind.—T.

never to go to Yama who honour and worship those foremost of Brahmanas that pour libations every day on their domestic fire, that are always engaged in the performance of sacrifices, that have scanty means of livelihood, and that receive with hospitality every guest seeking shelter in their abodes. The king, O Purandara, should free himself from the debt he owes to the Brahmanas and protect the helpless and the weak belonging to the other orders. The king should never resume, O chief of the deities, earth that has been given away by another unto a Brahmana, O ruler of the celestials, that is destitute of the means of life.¹ The tears that would fall from the eyes of such cheerless and destitute Brahmanas in consequence of their lands being resumed are capable of destroying the ancestors and descendants to the third generation of the resumer. That man who succeeds by his endeavours in re-establishing a king driven away from his kingdom, obtains residence in Heaven and is much honoured by the denizens thereof. That king who succeeds in making gifts of earth with such crops standing thereon as sugarcane or barley or wheat, or with kine and horses and other draft cattle,—earth that has been won with the might of the giver's arms,—that has mineral wealth in its bowels and that is covered with every kind of wealth of the surface, wins inexhaustible regions of felicity in the next world, and such a king it is that is said to perform the earth-sacrifice. That king who makes a gift of earth becomes washed of every sin and, therefore, pure and approved of the righteous. In this world he is highly honoured and applauded by all righteous men. The merit that attaches to a gift of earth increases every time the earth given away bears crops for the benefit of the owner, even as a drop of oil, falling upon water, is seen to extend on every side, and cover the watery surface. Those heroic kings and ornaments of assemblies who cast off their lives in battle with faces towards the foe, attain, O Sakra, to the region of Brahman. Beautiful damsels skilled in music and dancing and adorned with garlands of celestial flowers, approach, O chief of the deities, the giver of earth as he comes to Heaven departing from the Earth. That king who makes gifts of earth with due rites unto persons of the regenerate order, sports in bliss in the celestial regions, adorned all the while by the deities and Gandharvas." A century of Apsaras, adorned with celestial garlands, approach, O chief of the deities, the giver of earth as he ascends to the region of Brahman. Flowers of excellent perfumes, an excellent conch and excellent seat, an umbrella and excellent steeds with excellent vehicles, are always ready for the person who makes gifts of earth. By making gifts of earth a king can always command flowers of excellent perfumes and heaps of gold. Possessed of all kinds of wealth the commands of such a king can never be disobeyed anywhere, and cries of victory hail him wheresoever he

1 'Sparsitam' is 'dattam,'—T.

may approach. The rewards that attach to gifts of earth consist of residence in Heaven, O Purandara, and gold, and flowers, and plants and herbs of medicinal virtue, and Kusa and mineral wealth and verdant grass. A person by making a gift of earth acquires in his next life nectar-yielding earth. There is no gift that is equal to a gift of earth. There is no senior worthy of greater respect than the mother. There is no duty higher than truth. There is no wealth more precious than that which is given away.

"Bhishma continued,—'Hearing these words from the son of Angiras, Vasava made a gift unto him of the whole Earth with all her jewels and gems and all her wealth of diverse kinds. If these verses declaring the merit attaching to gifts of earth be recited on the occasion of a Sraddha, neither Rakshasas nor Asuras can succeed in appropriating any share of the offerings made in it. Without doubt, the offerings one makes unto the Pitris at such a Sraddha become inexhaustible. Hence, on occasions of Sraddhas, the man of learning should recite these verse on the subject of the merits that attach to gifts of earth, in the presence and hearing of the invited Brahmanas when engaged in eating. I have thus, O chief of the Braratas, discoursed unto thee of that gift which is the foremost of all gifts. What else dost thou wish to hear?'"

SECTION LXIII

"Yudhishthira said,—When a king becomes desirous of making gifts in this world, what, indeed, are those gifts which he should make, O best of the Bharatas, unto such Brahmanas as are possessed of superior accomplishments? What gift is that by which the Brahmanas become immediately gratified? What fruits do they bestow in return? O thou of mighty arms, tell me what is the high reward attainable through the merit arising from gifts. What gifts, O king, are productive of rewards both here and hereafter? I desire to hear all this from thee. Do thou discourse to me on all this in detail!"

"Bhishma said,—'These very questions were on a former occasion put by me on Narada of celestial appearance. Hear me as I recite to thee what that celestial sage had told me in reply.

"Narada said—The deities and all the Rishis applaud food. The course of the world and the intellectual faculties have all been established on food. There has never been, nor will be, any gift that is equal to the gifts of food. Hence, men always desire particularly to make gifts of food. In this world, food is the cause of energy and strength. The life-breaths are established on food. It is food that upholds the wide universe, O puissant one. All classes of men, house-holders and mendicants and ascetics, exist, depending upon food. The life-breaths depend upon food. There is no doubt in this. Afflicting (if need be) one's relatives, one, is desirous of one's own prosperity, should make gifts of

food unto a high-souled Brahmana or a person of the mendicant order. That man who makes a gift of food unto an accomplished Brahmana who solicits the same, secures for himself in the world to come wealth of great value. The house-holder who is desirous of his own prosperity, should receive with reverence a deserving old man that is spent with toil while proceeding on his way far from home, when such a man honours the house-holder's abode with his presence. That man who, casting off wrath that over-leaps every bound and becoming righteous in disposition and freed from malice, makes gifts of food, is sure to attain to happiness, O king, both here and hereafter. The house-holder should never disregard the man that comes to his abode, nor should he insult him by sending him away. A gift of food made unto even a Chandala or a dog is never lost. That man who makes a gift of clean food unto a person on the way who is toil-worn and unknown to the giver, is sure to acquire great merit. The man who gratifies with gifts of food the Pitris, the deities, the Rishis, the Brahmanas, and guests arrived at his abode, acquires merit whose measure is very large. That person who having committed even a heinous sin makes a gift of food unto one that solicits, or unto a Brahmana in especial, is never stupefied by that heinous sin. A gift of food made unto a Brahmana becomes inexhaustible. One made to a Sudra becomes productive of great merit. Even this is the difference between the merits that attach to gifts of good made unto Brahmanas and Sudras. Solicited by a Brahmana, one should not enquire about his race or conduct or Vedic lore. Asked for food, one should give food to him that asks. There is no doubt in this, O king, that he who makes gifts of food obtains both here and hereafter many trees yielding food and every other object of desire. Like tillers expecting auspicious showers of rain, the Pitris always expect that their sons and grandsons would make offerings unto them of food (in Sraddhas). The Brahmana is a great being. When he comes into one's abode and solicits, saying "Give me!—the owner of the abode, whether influenced or not by the desire of acquiring merit, is sure to win great merit by listening to that solicitation. The Brahmana is the guest of all creatures in the universe. He is entitled to the first portion of every food. That house increases in prosperity to which the Brahmanas repair from desire of soliciting alms and from which they return honoured in consequence of their desires being fulfilled. The owner of such a house takes birth in his next life in a family, O Bharata, that can command all the comforts and luxuries of life. A man, by making gifts of food in this world, is sure to attain to an excellent place hereafter. He who makes gifts of sweetmeats and all food that is sweet, attains to a residence in heaven where he is honoured by all the deities and other denizens. Food constitutes the life-breaths of men. Everything is established upon food. He who makes gifts of food obtains many animals (as his wealth), many children, considerable wealth (in other shape), and a command in abundance of

all articles of comfort and luxurious enjoyment. The giver of food is said to be the giver of life. Indeed, he is said to be the giver of everything. Hence, O king, such a man acquires both strength and beauty of form in this world. If food be given duly unto a Brahmana arrived at the givers's house as a guest, the giver attains to great happiness, and is adored by the very deities. The Brahmana, O Yudhishtira, is a great Being. He is also a fertile field. Whatever seed is sown on that field produces an abundant crop of merit. A gift of food is visibly and immediately productive of the happiness of both the giver and the receiver. All other gifts produce fruits that are unseen. Food is the origin of all creatures. From food, comes happiness and delight, O Bharata. Know that religion and wealth both flow from food. The cure of disease or health also flows from food. In a former Kalpa, the Lord of all creatures said that food is Amrita or the source of immortality. Food is Earth, food is Heaven, food is the Firmament. Everything is established on food. In the absence of food, the five elements that constitute the physical organism cease to exist in a state of union. From absence of food the strength of even the strongest man is seen to fail. Invitations and marriages and sacrifices all cease in the absence of food. The very Vedas disappear when food there is none. Whatever mobile and immobile creatures exist in the universe are all dependant on food. Religion and wealth, in the three worlds, are dependant on food. Hence the wise should make gifts of food. The strength, energy, fame and achievements of the man who makes gifts of food, constantly increase in the three worlds, O king. The lord of the life-breaths, viz., the deity of wind, places above the clouds (the water sucked up by the Sun). The water thus borne to the clouds is caused by Sakra to be poured upon the Earth, O Bharata. The Sun, by means of his rays, sucks up the moisture of the Earth. The deity of wind causes the moisture to fall down from the Sun.¹ When the water falls down from the clouds upon the Earth, the goddess Earth becomes moist, O Bharata. Then do people sow diverse kinds of crops upon whose outturn the universe of creatures depends. It is from the food thus produced that the flesh, fat, bones and vital seed of all beings have their origin. From the vital seed thus originated, O king, spring diverse kinds of living creatures. Agni and Soma, the two agents living within the body, create and maintain the vital seed. Thus from food, the Sun and the deity of wind and the vital seed spring and act. All these are said to constitute one element or quantity, and it is from these that all creatures spring. That man who gives food unto one who comes into his house and solicits it, is said, O chief of the Bharatas, to contribute both life and energy unto living creatures.

¹ The Bombay reading 'adityatastansha' is better than the Bengal reading 'adityataptansha.'—T.

“Bhishma continued,—Thus addressed by Narada, O king, I have always made gifts of food. Do thou also, therefore, freed from malice and with a cheerful heart, make gifts of food. By making gifts of food, O king unto deserving Brahmanas with due rites, thou mayst be sure, O puissant one, of attaining to Heaven. Hear me, O monarch, as I tell thee what the regions are that are reserved for those that make gifts of food. The mansions of those high-souled persons shine with resplendence in the regions of Heaven. Bright as the stars in the firmament, and supported upon many columns, white as the disc of the moon, and adorned with many tinkling bells, and rosy like the newly risen sun, those palatial abodes are either fixed or movable. Those mansions are filled with hundreds upon hundreds of things and animals that live on land and as many things and animals living in water. Some of them are endued with the effulgence of *lapis lazuli* and some are possessed of the resplendence of the sun. Some of them are made of silver and some of gold. Within those mansions are many trees capable of crowning with fruition every desire of the inmates. Many tanks and roads and halls and wells and lakes occur all around. Thousands of conveyances with horses and other animals harnessed thereto and with wheels whose caltter is always loud, may be seen there. Mountains of food and all enjoyable articles and heaps of cloths and ornaments are also to be seen there. Numerous rivers that run milk, and hills of rice and other edibles, may also been seen there. Indeed, many palatial residences looking like white clouds, with many beds of golden splendour, occur in those regions. All these are obtained by those men that make gifts of food in this world. Do thou, therefore, become a giver of food. Verily, these are the regions that are reserved for those high-souled and righteous persons that make gifts of food in this world. For these reasons, men should always make gifts of food in this world.

SECTION LXIV

“Yudhishtira said,—‘I have heard thy discourse regarding the ordinances about the gift of food. Do thou discourse to me now about the conjunctions of the planets and the stars in relation to the subject of making gifts.’¹

‘Bhishma said,—‘In this connection is recited this ancient narrative of the discourse between Devaki and Narada, that foremost of Rishis. Once on a time when Narada of godlike features and conversant with every duty arrived at Dwaraka. Devaki asked him this question. Unto her that had asked him, the celestial Rishi Narada duly answered in the following words. Do thou hear as I recite them.

“ ‘Narada said,—‘By gratifying, O blessed lady, deserving Brahma-

1 What Yudhishtira wishes to know is what conjunctions should be utilized for making what particular gifts.—T.

nas with Payasa mixed with ghee, under the constellation Krittika, one attains to regions of great happiness.¹ Under the constellation Rohini, one should, for freeing oneself from the debt one owes to the Brahmanas, make gifts unto them of many handfuls of venison along with rice and ghee and milk, and other kinds of edibles and drinks. One giving away a cow with a calf under the constellation called Somadaivata (or Mrigasiras), proceeds from this region of human beings to a region in Heaven of great felicity. One undergoing a fast and giving away Krisara mixed with sesame, transcends all difficulties in the next world, including those mountains with rocks sharp as razors. By making gifts, O beautiful lady, of cakes and other food under the constellation Punarvasu, one becomes possessed of personal beauty and great fame and takes birth in one's next life in a family in which there is abundance of food. Making a gift of wrought or unwrought gold, under the constellation Pushya, one shines in effulgence like Soma himself in regions of surrounding gloom. He who makes a gift, under the constellation Aslesha, of silver of a bull, becomes freed from every fear and attains to great affluence and prosperity. By making a gift, under the constellation Magha, of earthen dishes filled with sesame, one becomes possessed of children and animals in this world and attains to felicity in the next.² By making gifts unto Brahmanas, under the constellation called Purva-Phalguni, of food mixed with Phanita, the giver observing a fast the while, reward is great prosperity both here and hereafter.³ By making a gift, under the constellation called Uttara-Phalguni, of ghee and milk with rice called Shashthika, one attains to great honours in Heaven. Whatever gifts are made by men under the constellation of Uttara-Phalguni produce great merit, which, again, becomes inexhaustible. This is very certain. Observing a fast the while, the person that makes, under the constellation Hasta, a gift of a car with four elephants, attains to regions of great felicity that are capable of granting the fruition of every wish. By making a gift, under the constellation Chitra, of a bull and of good perfumes, one sports in bliss in regions of Apsaras like the deities sporting in the woods of Nandana. By making gifts of wealth under the constellation Swati, one attains to such excellent regions as one desires and wins, besides, great fame. By making gifts, under the constellation Visakha, of a bull, and a cow that yields a copious measure of milk, a cart full of paddy, with a Prasanga for covering the same, and also cloths for wear,⁴ a person

1 'Payasa' is rice boiled in sugared milk. It is a sort of liquid food that is regarded as very agreeable.—T.

2 'Vardhamana,' 'Sarava' or 'Saravika.' It is a flat earthen cup or dish.—T.

3 'Phanita' is the inspissated juice of the sugarcane.—T.

4 'A 'prasanga' is a basket of bamboo or other material for covering paddy.—T.

gratifies the Pitris and the deities and attains to inexhaustible merit in the other world. Such a person never meets with any calamity and certainly reaches Heaven. By making gifts unto the Brahmans of whatever articles they solicit, one attains to such means of subsistence as one desires, and becomes rescued from Heil and every calamity that visits a sinner after death. This is the certain conclusion of the scriptures. By making gifts, under the constellation Anuradha of embroidered cloth and other vestments and of food, observing a fast the while, one becomes honoured in Heaven for a hundred Yugas. By making a gift under the constellation Jyeshtha, of the potherb called Kalasaka with the roots, one attains to great prosperity as also to such an end as is desirable. By making unto Brahmanas a gift under the constellation Mula, of fruits and roots, with a restrained soul, one gratifies the Pitris and attains to a desirable end. By making under the constellation Purvashada, a gift, unto a Brahmana conversant with the Vedas and of good family and conduct, of cups filled with curds, while one is in the observance of a fast, one takes birth in one's next life in a family possessed of abundant kine. One obtains the fruition of every wish, by making gifts, under the constellation Uttarashada, of jugs full of barley-water, with ghee and inspissated juice of sugar-cane in abundance. By making a gift, under the conjunction called Abhijit, of milk with honey and ghee unto men of wisdom, a righteous person attains to Heaven and becomes an object of attentions and honour there. By making, under the conjunction Sravana, a gift of blankets or other cloth of thick texture, one roves freely through every region of felicity, riding on a white car of pure resplendence. By making with a restrained soul, under the constellation Dhanishtha, a gift of a vehicle with bulls yoked thereto, or heaps of cloths and wealth, one at once attains to Heaven in one's next life. By making gifts, under the constellation Satabhisha, of perfumes with Aquilaria Agallocha and sandal wood, one attains in the next world to the companionship of Apsaras as also eternal perfumes of diverse kinds. By making gifts, under the constellation Purva-Bhadrapada, of Rajamasha, one attains to great happiness in next life and becomes possessed of an abundant stock of every kind of edibles and fruits.¹ One who makes, under the constellation Uttara, a gift of mutton, gratifies the Pitris by such an act and attains to inexhaustible merit in the next world. Unto one who makes a gift, under the constellation Revati, of a cow with a vessel of white copper for milking her, the cow so given away approaches in the next world, ready to grant the fruition of every wish. By making a gift, under the constellation Aswini, of a car with steeds yoked thereto, one is born in one's next life in a family possessed of abundant elephants and steeds and cars, and

¹ 'Rajamasha' is a kind of bean. It is the *Vinga sinensis*, syn. *Dilicheos sinensis* Linn.—T.

becomes endued with great energy. By making, under the constellation Bharani, a gift unto the Brahmanas of kine and sesame, one acquires in one's next life great fame and abundant kine.'

'Bhishma continued,—'Even thus did Narada discourse unto Devaki upon the subject of what gifts should be made under what constellations. Devaki herself, having listened to this discourse, recited it in her turn unto her daughters-in-law (*viz.*, the spouses of Krishna).''

SECTION LXV

"Bhishma said,—'The illustrious Atri, the son of the Grandsire Brahman, said,—They who make gifts of gold are said to make gifts of every thing in the world.—King Harischandra said that the gift of gold is sin-cleansing, leads to long life, and becomes productive of inexhaustible merit unto the Pitris. Manu has said that a gift of drink is the best of all gifts: therefore should a man cause wells and tanks and lakes to be excavated. A well full of water and from which diverse creatures draw water, is said to take off half the sinful acts of the person who has excavated it. The whole race of a person is rescued from hell and sin in whose well or tank or lake kine and Brahmanas and righteous people constantly quench their thirst. That man transcends every kind of calamity from whose well or tank every one draws water without restraint during the summer season. Ghee is said to gratify the illustrious Vrihaspati, Pushan, Bhaga, the twin Aswins, and the deity of fire. Ghee is possessed of high medicinal virtues. It is a high requisite for Sacrifice. It is the best of all liquids. The merit a gift of ghee produces is very superior. That man who is desirous of the reward of happiness in the next world, who wishes for fame and prosperity, should, with a cleansed soul and having purified himself, make gifts of ghee unto the Brahmanas. Upon that man who makes gifts of ghee unto the Brahmanas in the month of Aswins, the twin Aswins, gratified, confer personal beauty. Rakshasas never invade the abode of that man who makes gifts unto the Brahmanas of Payasa mixed with ghee. That man never dies of thirst who makes gifts unto the Brahmanas of jars filled with water. Such a person obtains every necessary of life in abundance, and has never to undergo any calamity or distress. That man, who with great devotion and restrained senses makes gifts unto the foremost of Brahmanas, is said to take a sixth part of the merits won by the Brahmanas by their penances. That man who makes presents unto Brahmanas having the means of life, of fire wood for purposes of cooking as also of enabling them to drive cold, finds all his purposes and all his acts crowned with success. Such a one is seen to shine with great splendour over all his enemies. The illustrious deity of fire becomes pleased with such a man. As another reward, he never becomes divested of cattle, and he is sure to achieve victory in battles. The

man who makes a gift of an umbrella obtains children and great prosperity. Such a person is never affected by any eye-disease. The merits also that spring from the performance of a sacrifice become his. That man who makes a gift of an umbrella in the season of summer or rains, has never to meet with any heart-burning on any account. Such a man quickly succeeds in freeing himself from every difficulty and impediment. The highly blessed and illustrious Rishi Sandilya has said that. of all gifts, the gift of a car, O king, is the best.' "

SECTION LXVI

"Yudhishtira said,—'I desire to hear, O grandsire what the merits are of that person who makes the gift of a pair of sandals unto a Brahmana whose feet are burning or being scorched by hot sand, while walking.'

"Bhishma said,—'The man, that gives unto the Brahmanas sandals for the protection of their feet, succeeds in crushing all thorns and transcends every kind of difficulty. Such a man, O Yudhishtira, stays over the heads of all his foes. Vehicles of pure splendour, with mules harnessed thereto, and made of gold and silver, O monarch, approach him. He who makes a gift of sandals is said to earn the merit of making the gift of a vehicle with well-broken steeds yoked thereto.'

"Yudhishtira said,—'Do thou tell me in detail once more, O grandsire, of the merits that attach to gifts of sesame and land and kine and food !'

"Bhishma said,—'Do thou hear, O son of Kunti, what the merits are that attach to the gift of sesame. Hearing me, do thou then, O best of the Kurus, make gifts of sesame according to the ordinance. Sesame seeds were created by the self-born Brahman as the best food for the Pitris. Hence, gifts of sesame seeds always gladden the Pitris greatly. The man who makes gifts of sesame seeds, in the month of Magha, unto the Brahmanas, has never to see Hell which abounds with all frightful creatures. He who adores the Pitris with offerings of sesame seeds is regarded as worshipping the deities at all the sacrifices. One should never perform a Sraddha with offerings of sesame seeds without cherishing some purpose.¹ Sesame seeds sprang from the limbs of the great Rishi Kasyapa. Hence, in the matter of gifts, they have come to be regarded as possessed of high efficacy. Sesame seeds bestow both prosperity and personal beauty and cleanse the giver of all his sins. It is for this reason that the gift of sesame seeds is distinguished above the gift of every other article. Apastamva of great intelligence, and Kankha and Likhita, and the great Rishi Gautama have all ascended to

¹ There may be 'akama' and 'sakama' acts, i e., acts without desire of fruit and acts with desires of fruit. A Sraddha with Tila or sesame should never be done without desire for fruit.—T.

Heaven by having made gifts of sesame seeds. Those Brahmanas that make Homa with offerings of sesame, abstain from sexual intercourse, and are observant of the religion of Pravritti or acts, are regarded as equal (in purity and efficacy) to vaccine Havi. The gift of sesame seeds is distinguished above all gifts. Amongst all gifts, the gift of sesame is regarded as productive of inexhaustible merit. In ancient times when Havi (clarified butter) on one occasion had become unobtainable the Rishi Kucika, O scorcher of foes, made offerings of sesame seeds to his three sacrificial fires and succeeded in attaining to an excellent end. I have thus said unto thee, O chief of the Kurus, what the regulations are respecting the excellent gift of sesame seeds. It is in consequence of these regulations that the gift of sesame seeds has come to be regarded as endowed with very superior merit. After this, listen to what I would say. Once on a time the deities, desirous of making a Sacrifice, repaired, O monarch, to the presence of the Self-born Brahman. Having met Brahman, desirous as they were of performing a sacrifice on Earth, they begged him for a piece of auspicious earth, saying,—We want it for our sacrifice—!

“The deities said,—‘O illustrious one, thou art the lord of all the Earth as also of all the deities! With thy permission, O highly blessed one, we desire to perform a sacrifice! The person who has not obtained by lawful means the earth whereon to make the sacrificial altar, earns not the merit of the sacrifice he performs. Thou art the Lord of all the universe consisting of its mobile and immobile objects. Hence, it behoveth thee to grant us a piece of earth for the sacrifice we wish to make—!’

“Brahman said—Ye foremost of deities, I shall give you a piece of earth whereon, ye sons of Kasyapa, you shall perform your intended sacrifice!—

“The deities said,—Our wishes, O holy one, have been crowned with fruition. We shall perform our sacrifice even here with large Dakshina! Let, however, the Munis always adore the piece of Earth! Then there came to that place Agastya and Kanwa and Bhrigu and Atri and Vrishakapi, and Asita and Devala. The high-souled deities then, O thou of unfading glory, performed their sacrifice. Those foremost of gods concluded it in due time. Having completed that sacrifice of theirs on the breast of that foremost of mountains, viz., Himāvat, the deities attached to the gift of earth a sixth part of the merit arising from their sacrifice. The man who makes a gift of even a span of earth (unto a Brahmana) with reverence and faith, has never to languish under any difficulty and has never to meet with any calamity. By making a gift of a house that keeps out cold, wind, and sun, and that stands upon a piece of clean land, the giver attains to the region of the deities and does not fall down even when his merit becomes exhausted. By making a gift of a residential house, the giver, possessed of wisdom, lives, O king,

in happiness in the company of Sakra. Such a person receives great honours in Heaven. That person in whose house a Brahmana of restrained senses, well-versed in the Vedas, and belonging by birth to a family of preceptors, resides in contentment, succeeds in attaining to and enjoying a region of high felicity.¹ After the same manner, O best of the Bharatas, by giving away a shed for the shelter of kine that can keep out cold and rain and that is substantial in structure, the giver rescues seven generations of his race (from Hell). By giving away a piece of arable earth the giver attains to excellent prosperity. By giving a piece of earth containing mineral wealth, the giver aggrandises his family and race. One should never give away earth that is barren or that is burnt (arid); nor should one give away any earth that is in close vicinity to a crematorium, or that has been owned and enjoyed by a sinful person before such gift. When a man performs a Sraddha in honour of the Pitris on earth belonging to another person, the Pitris render both the gift of that earth and the Sraddha itself futile.² Hence, one possessed of wisdom should buy even a small piece of earth and make a gift of it. The Pinda that is offered to one's ancestors on earth that has been duly purchased, becomes inexhaustible.³ Forests, and mountains, and rivers, and Tirthas are regarded as having no owners. No earth need be purchased here for performing Sraddhas. Even this has been said, O king, on the subject of the merits of making gifts of earth. After this, O sinless one, I shall discourse to thee on the subject of the gift of kine. Kine are regarded as superior to all the ascetics. And since it is so, the divine Mahadeva for that reason performed penances in their company. Kine, O Bharata, dwell in the region of Brahman, in the company of Soma. Constituting as it does the highest end, regenerate Rishis crowned with success strive to attain to that very region. Kine benefit human beings with milk, ghee, curds, dung, skin, bones, horns, and hair, O Bharata. Kine do not feel cold or heat. They always work. The season of rains also cannot afflict them at all. And since kine attain to the highest end, (*viz.*, residence in the region of Brahman), in the company of Brahmanas, therefore do the wise say that kine and Brahmanas are equal. In days of yore, king Rantideva performed a grand sacrifice in which an immense number of kine were

1 When a residential house is given away unto such a Brahmana and the receiver resides in it, the giver reaps the reward indicated. It does not refer to the hospitable shelter to such a Brahmana given by one in one's own house.—T.

2 To this day, in Bengal at least, a tenant never performs the first Sraddha or a Poojah (worship of the deities) without obtaining in the first instance the permission of the landlord. There is in Sraddhas a Rajavarana or royal fee payable to the owner of the earth on which the Sraddha is performed.—T.

3 'Tasyam is explained by the Commentator as 'kritayam,'—T.

offered up and slaughtered. From the juice that was secreted by the skins of the slaughtered animals, a river was formed that came to be called the by name of Charmanwati. Kine no longer form animals fit for sacrifice. They now constitute animals that are fit for gift. That king who makes gifts of kine unto foremost of Brahmanas, O monarch, is sure to get over every calamity even if he falls into it. The man who makes a gift of a thousand kine has not to go to Hell. Such a person, O ruler of men, obtains victory everywhere. The very chief of the deities had said that the milk of kine is nectar. For this reason, one who makes a gift of a cow is regarded as making a gift of nectar. Persons conversant with the Vedas have declared that the Ghee manufactured from vaccine milk is the very best of all libations poured into the sacrificial fire. For this reason, the man who makes a gift of a cow is regarded as making a gift of a libation for sacrifice. A bovine bull is the embodiment of Heaven. He who makes the gift of a bovine bull unto an accomplished Brahmana, receives great honours in Heaven. Kine, O chief of Bharata's race, are said to be the life breath of living creatures. Hence, the man who makes the gift of a cow is said to make the gift of life-breath. Persons conversant with the Vedas have said that kine constitute the great refuge of living creatures. Hence, the man who makes the gift of a cow is regarded as making the gift of what is the high refuge for all creatures. The cow should never be given away for slaughter (*i.e.* unto one who will kill her); nor should the cow be given unto a tiller of the soil; nor should the cow be given unto an atheist. The cow should not also, O chief of the Bharatas, be given unto one whose occupation is the keeping of kine.¹ The wise have said that a person who gives away the cow unto any of such sinful persons has to sink into everlasting Hell. One should never give unto a Brahmana a cow that is lean, or that produces calves that do not live, or that is barren, or that is diseased, or that is defective of limb, or that is worn out with toil. The man that gives away ten thousand kine attains to Heaven and sports in bliss in the companionship of Indra. The man who makes gifts of kine by hundred thousands acquires many regions of inexhaustible felicity. Thus have I recited to thee the merits attaching to the gift of kine and of sesame, as also to the gift of earth. Listen now to me as I discourse to thee upon the gift of food, O Bharata: The gift of food, O son of Kunti, is regarded as a very superior gift. King Rantideva in days of yore ascended to Heaven by having made gifts of food. That king who makes a gift of food unto one that is toil worn and hungry, attains to that region of supreme felicity which is the Self-born's own. Men fail to attain, by gifts of gold and robes and of other

¹ 'Kinasa is either one who tills the soil with the aid of bulls or one who slays cattle. Having first mentioned 'vadhartham,' 'kinasa' should be here taken for a tiller. 'Kasai, meaning butcher, seems to be a corruption of the word 'kinasa.'—T.

things, to that felicity to which givers of food succeed in attaining, O thou of great puissance! Food is, indeed, the first article. Food is regarded as the highest prosperity. It is from food that life springs, as also energy and prowess and strength. He, who always makes gifts of food, with attention, unto the righteous, never falls into any distress. Even this has been said by Parasara.* Having worshipped the deities duly, food should be first dedicated to them. It has been said O king, that the kind of food that is taken by particular men is taken also by the deities those men worship.¹ That man who makes a gift of food in the bright fortnight of the month of Kartika, succeeds in crossing every difficulty here and attains to inexhaustible felicity hereafter. That man who makes a gift of food unto a hungry guest arrived at his abode, attains to all those regions, O chief of Bharata's race, that are reserved for persons acquainted with Brahma. The man who makes gifts of food is sure to cross every difficulty and distress. Such a person comes over every sin and cleanses himself of every evil act. I have thus discoursed to thee upon the merits of making gifts of food, of sesame, of earth, and of kine."

SECTION LXVII

"Yudhishtira said,—'I have heard, O sire, of the merits of the different kinds of gift upon which thou hast discoursed to me. I understand, O Bharata, that the gift of food is especially laudable and superior. What however, are the great merits of making gifts of drink. I desire to hear of this in detail, O grandsire!'

"Bhishma said,—'I shall, O chief of Bharata's race, discourse to thee upon this subject. Listen to me, O thou of un baffled prowess, as I speak to thee! I shall, O sinless one, discourse unto thee of gifts beginning with that of drink. The merit that a man acquires by making gifts of food and drink is such that the like of it, I think, is incapable of being acquired through any other gift. There is no gift, therefore, that is superior to that of either food or drink. It is on food that all living creatures are able to exist. For this reason, food is regarded as a very superior object in all the worlds. From food the strength and energy of living creatures constantly increases. Hence the lord of all creatures has himself said that the gift of food is a very superior gift. Thou hast heard, O son of Kunti, what the auspicious words are of Savitri herself (on the subject of the gift of food). Thou knowest for what reason those words were said, what those words were,

1 One need not dedicate unto one's deities any other food than what one takes oneself. In the 'Ramaya' it has been said that Rama offered unto the Pitris astringent fruits while he was in exile, for these fruits were his own food at the time he dedicated them to his ancestors. The Pisachas dedicate carrion unto their deities for they themselves subsist upon carrion.

and how they were said in course of the sacred Mantras, O thou of great intelligence. A man, by making a gift of food, really makes a gift of life itself. There is no gift in this world that is superior to the gift of life. Thou art not unacquainted with this saying of Lomasa, O thou of mighty arms! The end that was attained in former days by king Sivi in consequence of his having granted life to the pigeon is acquired by him, O monarch, who makes a gift of food unto a Brahmana. Hence, it has been heard by us that they that give life attain to very superior regions of felicity in after life. Food, O best of the Kurus, may or may not be superior to drink. Nothing can exist without the aid of what springs from water. The very lord of all the planets, viz., the illustrious Soma, has sprung from water. Amrita and Sudha and Swadha and milk as also every kind of food, the deciduous herbs, O monarch, and creepers (medicinal and of other virtues), spring from water. From these, O king, the life-breath of all living creatures flows. The deities have nectar for their food. The Nagas have Sudha. The Pitris have Swadha for theirs. The animals have herbs and plants for their food. The wise have said that rice, &c., constitute the food of human beings. All these, O chief of men, spring from water. Hence, there is nothing superior to the gift of water or drink. If a person wishes to secure prosperity for himself, he should always make gifts of drink. The gift of water is regarded as very praiseworthy. It leads to great fame and bestows long life on the giver. The giver of water, O son of Kunti, always stays over the heads of his enemies. Such a person obtains the fruition of all his wishes and earns everlasting fame. The giver, O chief of men, becomes cleansed of every sin and obtains unending felicity hereafter as he proceeds to Heaven, O thou of great splendour. Manu himself has said that such a person earns regions of inexhaustible bliss in the other world.' "

SECTION LXVIII

"Yudhishtira said,—'Do thou discourse to me once again, O grandsire, upon the merits attaching to gifts of sesame and of lamps for lighting darkness, as also of food and robes.'

"Bhishma said,—'In this connection, O Yudhishtira, is recited the narrative of the discourse that took place in ancient times between a Brahmana and Yama. In the country lying between the rivers Ganga and Yamuna, at the foot of the hills called Yamuna, there was a large town inhabited by Brahmanas. The town was celebrated under the name of Parnasala and was very delightful in appearance, O king. A large number of learned Brahmanas lived in it. One day, Yama, the ruler of the dead, commanded a messenger of his, who was clad in black, endued with blood-red eyes and hair standing erect, and possessed of feet, eyes, and nose all of which resembled those of a crow, saying,—Go

thou to the town inhabited by Brahmanas and bring hither the person known by the name of Sarmin and belonging by birth to the race of Agastya. He is intent on mental tranquillity and possessed of learning. He is a preceptor engaged in teaching the Vedas and his practices are well-known. Do not bring me another person belonging to the same race and living in the same neighbourhood. This other man is equal unto him I want in virtues, study, and birth. With respect to children and conduct, this other resembles the intelligent Sarmin. Do thou bring the individual I have in view. He should be worshipped with respect (instead of being dragged hither with irreverence).—The messenger, having come to the place, did the very reverse of what he had been bidden to do. Attacking that person, he brought him who had been forbidden by Yama to be brought. Possessed of great energy, Yama rose up at the sight of the Brahmana and worshipped him duly. The king of the dead then commanded his messenger, saying,—Let this one be taken back, and let the other one be brought to me !—When the great judge of the dead said these words, that Brahmana addressed him and said,—I have completed my study of the Vedas and am no longer attached to the world. Whatever period may yet remain of my mortal existence, I wish to pass, dwelling even here, O thou of unfading glory !

“ ‘Yama said,—I cannot ascertain the exact period, ordained by Time, of one’s life, and hence, unurged by Time, I cannot allow one to take up one’s residence here. I take note of the acts of righteousness (or otherwise) that one does in the world. Do thou, O learned Brahmana of great splendour, return immediately to thy abode. Tell me what also is in thy mind and what I can do for thee, O thou of unfading glory !’

“ ‘The Brahmana said,—Do thou tell me what those acts are by accomplishing which one may earn great merit. O best of all beings, thou art the foremost of authorities (on the subject) even in the three worlds !’

“ ‘Yama said,—Do thou hear, O regenerate Rishi, the excellent ordinances regarding gifts. The gift of sesame seeds is a very superior gift. It produces everlasting merit. O foremost of regenerate ones, one should make gifts of as much sesame as one can. By making gifts of sesame every day, one is sure to attain the fruition of one’s every wish. The gift of sesame at Sraddhas is applauded. Verily the gift of sesame is a very superior gift. Do thou make gifts of sesame unto the Brahmanas according to the rites ordained in the scriptures. One should on the day of the full moon of the month of Vaisakha, make gifts of sesame unto the Brahmanas. They should also be made to eat and to

1 The first line of 13 and the last line of 14 are very terse : ‘Kalasya vihitam,’ as explained by the Commentator, is ‘ayuh pramanam’, ‘na prapnami’ is ‘na janami’. The sense is that ‘unurged by Time, I cannot allow these to take up thy residence here.’—T.

touch sesame on every occasion that one can afford. They that are desirous of achieving what is beneficial to them should, with their whole souls, do this in their houses.¹ Without doubt, men should similarly make gifts of water and establish resting places for the distribution of drinking water.² One should cause tanks and lakes and wells to be excavated. Such acts are rare in the world, O best of regenerate persons! Do thou always make gifts of water. This act is fraught with great merit. O best of regenerate persons, to making such gifts thou shouldst establish resting places along the roads for the distribution of water. After one has eaten, the gift unto one should especially be made of water for drink.—

"Bhishma continued,—'After Yama had said these words unto him, the messenger who had borne him from his abode conveyed him back to it. The Brahmana, on his return, obeyed the instructions he had received. Having thus conveyed him back to his abode the messenger of Yama fetched Sarmin whom had really been sought by Yama. Taking Sarmin unto him, he informed his master. Possessed of great energy, the judge of the dead worshipped that righteous Brahmana, and having conversed with him awhile dismissed him for being taken back to his abode. Unto him also Yama gave the same instructions. Sarmin too, coming back into the world of men, did all that Yama had said. Like the gift of water, Yama, from desire of doing good to the Pitris, applauds the gift of lamps to light dark places. Hence, the giver of a lamp for lighting a dark place is regarded as benefiting the Pitris. Hence, O best of the Bharatas, one should always give lamps for lighting dark spots. The giving of lamps enhances the visual power of the deities, the Pitris, and one's own self.³ It has been said, O king, that the gift of gems is a very superior gift. The Brahmana, who having accepted a gift of gems, sells the same for performing a sacrifice, incurs no fault. The Brahmana who having accepted a gift of gems makes a gift of them unto Brahmanas, acquires inexhaustible merit himself and confers inexhaustible merit upon him from whom he had originally received them. Conversant with every duty, Manu himself has said that he who, observant of proper restraints, makes a gift of gems unto a Brahmana observant of proper restraints, earns inexhaustible merit himself

1 I.e. invite Brahmanas to feasts in which sesame should predominate—T

2 In Bengal, to this day, those, who can afford, particularly pious ladies, establish shady resting places in the month of Vaisakha (the hottest month of the year), by the side of the public roads, for travellers, where good cool drinking water, a handful of well-drenched oats, and a little of raw sugar, are freely distributed. Such institutions, on the old Benaras Road and the Grand Trunk Road, considerably refresh travellers. There are miles upon miles along these roads where good water is not at all procurable.—T.

3 What is meant by the giving of lamps is the placing of lighted lamps in dark places which are the resorts of men, such as roads and ghats, &c.—T.

and confers inexhaustible merit upon the recipient. The man who is content with his own wedded wife and who makes a gift of robes, earns an excellent complexion and excellent vestments for himself. I have told thee, O foremost of men, what the merits are that attach to gifts of kine, of gold, and the sesame agreeably to diverse precepts of the Vedas and the scriptures. One should marry and raise offspring upon one's wedded wives. Of all acquisitions, O son of Kuru's race, that of male issue is regarded as the foremost.' "

SECTION LXIX

"Yudhishtira said,—'Do thou, O foremost one of Kuru's race, discourse unto me once again of the excellent ordinance regarding gifts, with especial reverence, O thou of great wisdom to the gift of earth. A Kshatriya should make gifts of earth unto a Brahmana of righteous deeds. Such a Brahmana should accept the gift with due rites. None else, however, than a Kshatriya is competent to make gifts of Earth. It behoves thee now to tell me what those objects are that persons of all classes are free to bestow if moved by the desire of earning merit. Thou shouldst also tell me what has been said in the Vedas on this subject.'

"Bhishma said,—There are three gifts that go by the same name and that are productive of equal merits. Indeed, these three confer the fruition of every wish. The three objects whose gifts are of such a character are kine, earth, and knowledge.¹ That person who tells his disciple words of righteous import drawn from the Vedas acquires merit equal to that which is won by making gifts of earth and kine. Similarly are kine praised (as objects of gifts). There is no object of gift higher than they. Kine are supposed to confer merit immediately. They are also, O Yudhishtira, such that a gift of them cannot but lead to great merit. Kine are the mothers of all creatures. They bestow every kind of happiness. The person that desires his own prosperity should always make gifts of kine. No one should kick at kine or proceed through the midst of kine. Kine are goddesses and homes of auspiciousness. For this reason they always deserve worship. Formerly, the deities, while tilling the earth whereon they performed a sacrifice, used the goad for striking the bullocks yoked to the plough. Hence, in tilling earth for such a purpose, one may, without incurring censure or sin, apply the goad to bullocks. In other acts, however, bullocks should never be struck with the goad or the whip? When kine are grazing or lying down, no one should annoy them in any way. When thirsty and they do not get water (in consequence of any one obstructing their access to the pool or tank or river), kine, by merely looking at such a person, can

1 Of equal name, because the word 'go' means cow, earth, and speech—T

destroy him with all his relatives and friends. What creatures can be more sacred than kine when with the very dung of kine altars whereon Sraddhas are performed in honor of the Pitris, or those whereon the deities are worshipped, are cleansed and sanctified? That man who, before eating himself, gives every day, for a year, only a handful of grass unto a cow belonging to another, is regarded as undergoing a vow or observance which bestows the fruition of every wish. Such a person acquires children and fame and wealth and prosperity, and dispels all evils and dreams.

"Yudhishtira said,—'What should be the indications of those kine that deserve to be given away? What are those kine that should be passed over in the matter of gifts? What should be the characters of those persons unto whom should kine be given? Who, again, are those unto whom kine should not be given?'

"Bhishma said,—'A cow should never be given unto one that is not righteous in behaviour, or one that is sinful, or one that is covetous, or one that is untruthful in speech, or one that does not make offerings unto the Pitris and deities. A person, by making a gift of ten kine unto a Brahmana learned in the Vedas, poor in earthly wealth, possessed of many children, and owning a domestic fire, attains to numerous regions of great felicity. When a man performs any act that is fraught with merit, assisted by what he has got in gift from another, a portion of the merit attaching to that act becomes always his with whose wealth the act has been accomplished. He that procreates a person, he that rescues a person, and he that assigns the means of sustenance to a person are regarded as the three sires. Services dutifully rendered to the preceptor destroys sin. Pride destroys even great fame. The possession of three children destroys the reproach of childlessness, and the possession of ten kine dispels the reproach of poverty. Unto one that is devoted to the Vedanta, that is endued with great learning that has been filled with wisdom, that has a complete control over his senses, that is observant of the restraints laid down in the scriptures, that has withdrawn himself from all worldly attachments, unto him that says agreeable words unto all creatures, unto him that would never do an evil act even when impelled by hunger, unto one that is mild or possessed of a peaceful disposition, unto one that is hospitable to all guests,—verily, unto such a Brahmana, should a man possessed of similar conduct and owning children and wives, assign the means of sustenance. The measure of merit that attaches to the gift of kine unto a deserving person is exactly the measure of the sin that attaches to the act of robbing a Brahmana of what belongs to him. Under all circumstances should the spoliation of what belongs to a Brahmana be avoided, and his spouses kept at a distance.'

SECTION LXX

“Bhishma said,—In this connection, O perpetuator of Kuru's race, is recited by the righteous the narrative of the great calamity that overtook king Nriga in consequence of his spoliation of what had belonged to a Brahmana. Sometime before, certain youths of Yadu's race, while searching for water, came upon a large well covered with grass and creepers. Desirous of drawing water from it, they laboured very much for removing the creepers that covered its mouth. After the mouth had been cleaned, they beheld within the well a very large lizard residing within it. The youths made strong and repeated efforts for rescuing the lizard from that situation. Resembling a very hill in size, the lizard was sought to be freed by means of cords and leathern tongs. Not succeeding in their intentions, the youths then went to Janarddana. Addressing him they said,—Covering the entire space of a well, there is a very large lizard to be seen. Notwithstanding our best efforts we have not succeeded in rescuing it from that situation!—Even this was what they represented unto Krishna. Vasudeva then proceeded to the spot and took out the lizard and questioned it as who it was. The lizard said that it was identical with the soul of king Nriga who had flourished in days of old and who had performed many sacrifices. Unto the lizard that said those words, Madhava spoke,—Thou hadst done many righteous acts. No sin didst thou commit. Why then, O king, hast thou attained to such a distressful end? Do thou explain what is this and why has it been brought about? We have heard that thou didst repeatedly make gifts unto the Brahmanas of hundreds upon hundreds of thousands and once again eight times hundreds upon hundreds of ten thousands of kine.¹ Why, therefore, has this end overtaken thee?—Nriga then replied unto Krishna, saying,—On one occasion a cow belonging to a Brahmana who regularly worshipped his domestic fire, escaping from the owner's abode while he was absent from home entered my flock. The keeper's of my cattle included that cow in their tale of a thousand. In time that cow was given away by me unto a Brahmana, acting as I did from desire of happiness in heaven. The true owner, returning home, sought for his lost cow and at last saw it in the house of another. Finding her, the owner said,—This cow is mine!—The other person contested his claim, till both, disputing and excited with wrath, came to me. Addressing me, one of them said,—Thou hast been the giver of this cow!—The other one said,—Thou hast robbed me of this cow because she is mine!—I then solicited the Brahmana unto whom I had given that cow, to return the gift in exchange for hundreds upon hundreds of other kine. Without acceding to my earnest solicitations, he addressed me, saying,—The cow I have got is well-suited to time and

¹ No particular number is intended. What is meant is—innumerable—S

place. She yields a copious measure of milk, besides being very quiet and very fond of us. The milk she yields is very sweet. She is regarded as worthy of every praise in my house. She is nourishing, besides, a weak child of mine that has just been weaned. She is incapable of being given up by me !—Having said these words, the Brahmana went away. I then solicited the other Brahmana offering him an exchange, and saying,—Do thou take a hundred thousand kine for this one cow !—The Brahmana, however, replied unto me, saying,—I do not accept gifts from persons of the kingly order. I am able to get on without help. Do thou then, without loss of time, give me that very cow which was mine !—Even thus, O slayer of Madhu, did that Brahmana speak unto me. I offered to make gifts unto him of gold and silver and horses and cars. That foremost of Brahmanas refused to accept any of these as gift and went away. Meanwhile, urged by time's irresistible influence, I had to depart from this world. Wending to the region of the Pitris I was taken to the presence of the king of the dead. Worshipping me duly, Yama addressed me, saying,—The end cannot be ascertained, O king, of thy righteous deeds. There is, however, a little sin which was unconsciously perpetrated by thee. Do thou suffer the punishment for that sin now or afterwards as it pleases thee ! Thou hadst (upon thy accession to the throne) sworn that thou wouldst protect (all persons in the enjoyment of their own). That oath of thine was not rigidly kept by thee. Thou tookest also what belonged to a Brahmana. Even this has been the twofold sin thou hast committed !—I answered, saying,—I shall first undergo the distress of punishment, and when that is over, I shall enjoy the happiness that is in store for me, O lord !—After I had said those words unto the king of the dead, I fell down on the Earth. Though fallen down I still could hear the words that Yama said unto me very loudly. Those words were,—Janarddana the son of Vasudeva will rescue thee ! Upon the completion of a full thousand years, when the demerit will be exhausted of thy sinful act, thou shalt then attain to many regions of inexhaustible felicity that have been acquired by thee through thy own acts of righteousness !—Falling down I found myself, with head downwards, within this well, transformed into a creature of the intermediate order. Memory, however, did not leave me. By thee I have been rescued today. What else can it testify than the puissance of thy penances ? Let me have thy permission, O Krishna ! I desire to ascend to Heaven !—Permitted then by Krishna, king Nriga bowed his head unto him and then mounted a celestial car and proceeded to Heaven. After Nriga had thus proceeded to Heaven, O best of the Bharatas, Vasudeva received this Verse, O delighter of the Kurus. No one should consciously appropriate anything belonging to a Brahmana. The property of a Brahmana, if taken, destroys the taker even as the Brahmana's cow destroyed king Nriga !—I tell thee, again, O

Partha, that a meeting with the good never proves fruitless. Behold, king Nriga was rescued from Hell through a meeting of his with one that is good. As a gift is productive of merit, even so an act of spoliation leads to demerit. Hence also, O Yudhishtira, one should avoid doing any injury to kine."¹

SECTION LXXI

"Yudhishtira said,—'O sinless one, do thou discourse to me more in detail upon the merits that are attainable by making gifts of kine. O thou of mighty arms, I am never satiated with thy words !'

"Bhishma said,—'In this connection is recited the old history of the discourse between the Rishi Uddalaki and his son called Nachiketa. Once on a time the Rishi Uddalaki endued with great intelligence, approaching his son Nachiketa, said unto him,—Do thou wait upon and serve me !—Upon the completion of the vow he had observed, the great Rishi once more said unto his son,—Engaged in performing my ablutions and deeply taken up with my Vedic study, I have forgotten to bring with me the fire-wood, the Kusa blades, the flowers, the water jar, and the potherbs I had gathered. Do thou bring me those things from the river-side.—The son proceeded to the spot indicated, but saw that all the articles had been washed away by the current. Coming back to his father, he said—I do not see the things !—Afflicted as he then was by hunger, thirst, and fatigue, the Rishi Uddalaki of high ascetic merit, in a sudden wrath, cursed his son, saying,—Do thou meet with Yama today !—Thus struck by his sire with the thunder of his speech, the son, with joined hands, said,—Be gratified with me !—Soon, however, he fell down on the earth, deprived of life. Beholding Nachiketa prostrated upon the earth, his sire became deprived of his senses through grief. He too, exclaiming,—Alas, what have I done !—fell down on the earth. Filled with grief as he indulged in lamentations for his son, the rest of that day passed away and night came. Then Nachiketa, O son of Kuru's race, drenched by the tears of his father, gave signs of returning life as he lay on a mat of Kusa grass. His restoration to life under the tears of his sire resembled the sprouting forth of seeds when drenched with auspicious showers. The son just restored to consciousness was still weak. His body was smeared with fragrant unguents and he looked like one just awaking from a deep slumber. The Rishi asked him, saying,—Hast thou, O son, acquired auspicious regions by thy own acts ? By good luck, thou hast been restored to me ! Thy body does not seem to be human !—Thus asked by his high-souled father Nachiketa who had seen every thing with his own eyes, made the following answer unto him in the midst of the Rishis.—In obedience to thy command I

1 The 'hence' in the last line has reference to what has been said before on the subject of kine, and not to the first line of the Verse.—T.

proceeded to the extensive region of Yama which is possessed of a delightful effulgence. There I beheld a palatial mansion which extended for thousands of Yojanas and emitted a golden splendour from every part. As soon as Yama beheld me approaching with face towards him, he commanded his attendants saying,—Give him a good seat,—verily, the king of the dead, for thy sake worshipped me with the Arghya and the other ingredients. Thus worshipped by Yama and seated in the midst of his counsellors, I then asked him mildly,—I have come to thy abode, O judge of the dead ! Do thou assign me those regions, which I deserve for my acts !—Yama then answered me, saying,—Thou art not dead, O amiable one ! Endued with penances, thy father said unto thee —Do thou meet with Yama !—The energy of thy sire is like that a blazing fire. I could not possibly falsify that speech of his. Thou hast seen me. Do thou go hence, O child ! The author of thy body is indulging in lamentations for thee. Thou art my dear guest. What wish of thine cherished by thee in thy heart shall I grant thee ? Solicit the fruition of whatever desire thou mayst cherish !—Thus addressed by him, I replied unto the king of the dead, saying,—I have arrived within thy dominions from which no traveller ever returns. If I really be an object deserving of thy attentions, I desire, O king of the dead, to have a sight of those regions of high prosperity and happiness that have been reserved for doers of righteous deeds !—Thus addressed by me, Yama caused me to be mounted upon a vehicle of splendour as effulgent as that of the Sun and unto which were harnessed many excellent steeds. Bearing me on that vehicle, he showed me, O foremost of regenerate persons, all those delightful regions that are reserved for the righteous. I beheld in those regions many mansions of great resplendence intended for high-souled persons. Those mansions are of diverse forms and are adorned with every kind of gems. Bright as the disc of the Moon, they are ornamented with rows of tinkling bells. Hundred among them are of many stories. Within them are pleasant groves and woods, and transparent pieces of water. Possessed of the effulgence of *lapis lazuli* and the Sun, and made of silver and gold, their complexion resembles that of the morning Sun. Some of them are immovable and some movable. Within them are many hills of viands and enjoyable article, and robes and beds in abundance. Within them are many trees capable of granting the fruition of every wish. There are also many rivers and roads and spacious halls and lakes and large tanks. Thousands of cars with rattling wheels may be seen there, having excellent steeds harnessed unto them. Many rivers that run milk, many hills of ghee, and large pieces of transparent water occur there. Verily, I beheld many such regions, never seen by me before of happiness and joy, approved by the king of the dead. Beholding all those objects, I addressed the ancient and puissant judge of the dead, saying,—For whose use and enjoyment

have these rivers with eternal currents of milk and ghee been ordained? Yama answered me saying,—These streams of vaccine milk and ghee, know thou, are for the enjoyment of those righteous persons, that make gifts in the world of men. Other eternal worlds there are which are filled with such mansions free from sorrow of every kind. These are reserved for those persons that are engaged in making gifts of kine.¹ The mere gift of kine is not worthy of praise. There are considerations of propriety or otherwise about the person unto whom kine should be given, the time for making those gifts, the kind of kine that should form the subject of gifts, and the rites that should be observed in making the gifts. Gifts of kine should be made after ascertaining the distinctive qualifications of both Brahmanas (who are to receive them) and the kine themselves (which are to be given away). Kine should not be given unto one in whose abode they are likely to suffer from fire or the sun. That Brahmana who is possessed of Vedic lore, who is of austere penances, and who performs sacrifices, is regarded as worthy of receiving kine in gift. Those kine that have been rescued from distressful situations, or that have been given by poor householders from want of sufficient means to feed and cherish them, are, for these reasons, reckoned as of high value.² Abstaining from all food and living upon water alone for three nights and sleeping the while on the bare earth, one should, having properly fed the kine one intends to give away, give them unto Brahmanas after having gratified them also (with other gifts). The kine given away should be accompanied by their calves. They should, again, be such as to bring forth good calves at the proper seasons. They should be accompanied with other articles so given away. Having completed the gift, the giver should live for three days on only vaccine secretions and forbearing from food of every other kind. He who gives a cow that is not vicious, that brings forth good calves at proper intervals, and that does not fly away from the owners's house, and accompanies such gift with a vessel of white brass for milking her, enjoys the felicity of Heaven for as many years as are measured by the number of hairs on the animal's body. He who gives a bull unto a Brahmana, that is well-broken and capable of bearing burdens, possessed of strength and young in years, disinclined to do any mischief, largesized and endued with energy, enjoys those regions, approved of the righteous, that are reserved for givers of kine. He is regarded as a proper person for receiving a cow in gift who is known to be mild towards kine, who takes kine for his refuge, who is grateful, and who has no means of subsistence

¹ 'Vitasokaih' in the instrumental plural refers to "Bhavanaih" or some such substantive understood. It may also be read as a nominative plural, referring to 'Lokah'.—T.

² Very probably what is said here is that only such kine are worthy of being given away unto Brahmanas, and not lean animals bought gift. T.

assigned unto him. When an old man becomes ill, or when a famine occurs, or when a Brahmana intends to perform a sacrifice, or when one wishes to till for agriculture, or when one gets a son through the efficacy of a Homa performed for the purpose, or for the use of one's preceptor, or for the sustenance of a child (born in the usual way), one should give away a beloved cow. Even these are the considerations that are applauded (in the matter of making gifts of kine) in respect of place and time. The kine that deserve to be given away are those that yield copious measures of milk, or those that are well known (for their docility and other virtues), or those that have been purchased for a price, or those that have been acquired as honoraria for learning, or those that have been obtained in exchange by offering other living creatures (such as sheep and goats, &c.,) or those that have been won by prowess of arms, or those that have been gained as marriage-dower (from fathers-in-law and other relations of the wife.)—

“Nachiketa continued,—Hearing these words of Vaivaswata, I once more addressed him, saying,—What are those objects by giving which, when kine are not procurable, givers may yet go to regions reserved for men making gifts of kine!—Questioned by me, the wise Yama answered, explaining further what the end is that is attainable by making gifts of kine. He said,—In the absence of kine, a person by making gifts of what has been regarded as the substitute of kine, wins the merit of making gifts of kine. If in the absence of kine, one makes a gift of a cow made of ghee, observant of a vow the while, one gets for one's use these rivers of ghee all of which approach one like an affectionate mother approaching her beloved child. If, in the absence of even a cow made of ghee, one makes a gift of a cow made of sesam seeds, observing a vow the while, one succeeds with the assistance of that cow to transgress all calamities in this world and to enjoy great happiness hereafter from these rivers of milk that thou beholdest! If, in the absence of a cow made of sesame seeds, one makes a gift of a cow made of water one succeeds in coming to these happy regions and enjoying this river of cool and transparent water that is, besides, capable of granting the fruition of every wish.—The king of the dead explained to me all this while I was his guest, and, O thou of unfading glory, great was the joy that I felt at sight of all the wonders he showed me. I shall now tell thee what would certainly be agreeable to thee. I have now got a great sacrifice whose performance does not require much wealth. That sacrifice (constituted by gifts of kine) may be said to flow from me, O sire! Others will obtain it also. It is not inconsistent with the ordinances of the Vedas. The curse that thou hadst denounced upon me was no curse but was in reality a blessing, since it enabled me to have a sight of the great king of the dead. There I have beheld what the rewards are that attach to gifts. I shall henceforth, O thou of great

soul, practise the duty of gift without any doubt lurking in my mind respecting its rewards. And, O great Rishi, the righteous Yama, filled with joy, repeatedly told me,—One who, by making frequent gifts, has succeeded in acquiring purity of mind should then make gifts of kine in especial. This topic (about gifts) is fraught with sanctity. Do thou never disregard the duties in respect of gifts. Gifts, again, should be made unto deserving persons, when time and place are suitable. Do thou, therefore, always make gifts of kine. Never entertain any doubt in this respect. Devoted to the path of gifts, many high-souled persons in days of yore used to make gifts of kine. Fearing to practise austere penances, they made gifts according to the extent of their power. In time they cast off all sentiments of pride and vanity, and purified their souls. Engaged in performing Sraddhas in honour of the Pitris and in all acts of righteousness, they used to make, according to the extent of their power gifts of kine, and as the reward of those acts they have attained to Heaven and are shining in effulgence for such righteousness. One should, on the eighth day of the moon that is known by the name of Kamyashtami, make gifts of kine, properly won, unto the Brahmanas, after ascertaining the eligibility of the recipients (by the ordinances already laid down). After making the gift, one should then subsist for ten days together upon only the milk of kine, their dung and their urine (abstaining from all other food the while). The merit that one acquires by making a gift of a bull is equal to that which attaches to the divine vow. By making a gift of a couple of kine one acquires, as the reward thereof, a mastery of the Vedas. By making a gift of cars and vehicles with kine yoked thereto, one acquires the merit of baths in sacred waters. By making a gift of a cow of the Kapila species, one becomes cleansed of all one's sins. Verily, by giving away even a single cow of the Kapila species that has been acquired by legitimate means, one becomes cleansed of all the sins one may have committed. There is nothing higher (in point of taste) than the milk which is yielded by kine. The gift of a cow is truly regarded as a very superior gift. Kine, by yielding milk, rescue all the worlds from calamity. It is kine, again, that produce the food upon which creatures subsist. One who, knowing the extent of the service that kine do, does not entertain in one's heart affection for kine, is a sinner that is certain to sink in Hell.¹ If one gives a thousand or a hundred or ten or five kine, verily, if one gives unto a righteous Brahmana even a single cow which brings forth good calves at proper intervals, one is sure to see that cow approach one in Heaven in the form of a river of sacred water capable of granting the

¹ Kine produce food not only by assisting at tillage of the soil, but also by aiding in the performance of sacrifices. The ghee burnt in the sacrificial fire sustains the deities, who pour rain and cause crops to grow.—T.

fruition of every wish. In respect of the prosperity and the growth that kine confer, in the matter also of the protection that kine grant unto all creatures of the Earth, kine are equal to the very rays of the Sun that fall on the Earth.¹ The word that signifies the cow stands also for the rays of the Sun. The giver of a cow becomes the progenitor of a very large race that extends over a large part of the Earth. Hence, he that gives a cow shines like a second Sun in resplendence. The disciple should, in the matter of making gifts of kine, select his preceptor. Such a disciple is sure to go to Heaven every time. The selection of a preceptor (in the matter of the performance of righteous deeds) is regarded as a high duty by persons conversant with the ordinances. This is, indeed, the initial ordinance. All other ordinances (respecting the gift of kine) depend upon it.² Selecting, after examination an eligible person among the Brahmanas, one should make unto him the gift of a cow that has been acquired by legitimate means, and having made the gift cause him to accept it. The deities and men and ourselves also, in wishing good to others, say,—Let the merits attaching to gifts be thine in consequence of thy righteousness?—Even thus did the judge of the dead speak unto me, O regenerate Rishi. I then bowed my head unto the righteous Yama. Obtaining his permission I left his dominions and have now come to the sole of thy feet.—”

SECTION LXXII

Yudhishtira said,—Thou hast, O grandsire, discoursed to me on the topic of gifts of kine in speaking of the Rishi Nachiketa. Thou hast also, impliedly discoursed, O puissant one, on the efficacy and pre-eminence of that act. Thou hast also told me, O grandsire of great intelligence, of the exceedingly afflicting character of the calamity that overtook the high-souled king Nriga in consequence of a single fault of his. He had to dwell for a long time at Dwaravati (in the form of a mighty lizard) and how Krishna became the cause of his rescue from that miserable plight. I have, however, one doubt. It is on the subject of the regions of kine. I desire to hear, in detail about those regions which are reserved for the residence of persons that make gifts of kine.

“Bhishma said,—In this connection is recited the old narrative of

1 That heat is the originating principle of the growth of many things was well understood by the Rishis.—T.

2 The sense seems to be this : in doing all righteous acts, one should first take the aid of a preceptor, even if one be well conversant with the ordinances one has to follow. Without the selection of a preceptor in the first place, there can be no righteous act. In the matter, therefore, of making gifts of kine according to the ordinances laid down, one should seek the help of a preceptor as well as in the matter of every other act of righteousness.—T.

the discourse between Him who sprang from the primeval lotus and him who performed a hundred sacrifices.

"Sakra said,—I see, O Grandsire, that those who are residents of the region of kine transcend by their resplendence the prosperity of the denizens of Heaven and pass them by (as beings of an inferior station)! This has raised a doubt in my mind. Of what kind, O holy one, are the regions of kine? Tell me all about them, O sinless one! Verily, what is the nature of those regions that are inhabited by givers of kine? I wish to know this! Of what kind are those regions? What fruits do they bring? What is the highest object there which the denizens thereof succeed in winning? What are its virtues? How also do men, freed from every kind of anxiety, succeed in going to those regions? For what period does the giver of a cow enjoy the fruits that are borne by his gift? How many persons make gifts of many kine and how may they make gifts of a few kine? What are the merits attaching to gifts of many kine and what those that attach to gifts of a few only? How also do persons become givers of kine without giving any kine in reality? Do thou tell me all this! How does one making gifts of even many kine, O puissant lord, become the equal of one that has made gift of only a few kine? How also does one who make gifts of only a few kine succeed in becoming the equal of one who has made gifts of many kine? What kind of *Dakshina* is regarded as distinguished for pre-eminence in the matter of gifts of kine? It behoveth thee, O holy one, to discourse unto me on all this agreeably to truth!"—

SECTION LXXIII

"The Grandsire said,—The questions thou hast asked me in respect of kine, beginning with their gift, are such that there is none else in the three worlds, O thou of a hundred sacrifices, who could put them! There are many kinds of regions, O Sakra, which are invisible to even thee. Those regions are seen by me, O Indra, as also by those women that are chaste and that have been attached to only one husband, Rishis observant of excellent vows, by means of their deeds of righteousness and piety, and Brahmanas of righteous souls, succeed in repairing to them in even their fleshly forms. Men that are observant of excellent vows behold those regions which resemble the bright creations of dreams, aided by their cleansed minds and by that (temporary) emancipation which succeeds the loss of one's consciousness of body.¹ Listen, O thou of a thousand eyes, to me as I tell thee what the attributes are with which those regions are endued. There the very course of Time is

1 When consciousness of body is lost in Yoga or Samadhi, a temporary Moksha or Emancipation succeeds. Men with cleansed minds behold at such times those regions of supreme felicity to which the speaker refers. Such felicity, of course, is the felicity of Brahma itself.—T.

suspended. Decrepitude is not there, nor Fire which is omnipresent in the universe. There the slightest evil does not occur, nor disease, nor weakness of any kind. The kine that live there, O Vasava, obtain the fruition of every desire which they cherish in their hearts. I have direct experience of what I say unto thee. Capable of going everywhere at will and actually repairing from place to place with ease, they enjoy the fruition of wish after wish as it arises in their minds. Lakes and tanks and rivers and forests of diverse kinds, and mansions and hills and all kinds of delightful objects,—delightful, that is, to all creatures,—are to be seen there. There is no region of felicity that is superior to any of these of which I speak. All those foremost of men, O Sakra, who are forgiving unto all creatures, who endure everything, who are full of affection for all things, who render dutiful obedience unto their preceptors, and who are free from pride and vanity, repair to those regions of supreme felicity. He who abstains from every kind of flesh, who is possessed of a cleansed heart, who is endued with righteousness, who worships his parents with reverence, who is endued with truthfulness of speech and conduct, who attends with obedience upon the Brahmanas, who is faultless in conduct, who never behaves with anger towards kine and towards the Brahmanas, who is devoted to the accomplishment of every duty, who serves his preceptors with reverence, who is devoted for his whole life to truth and to gifts, and who is always forgiving towards all transgressions against himself, who is mild and self-restrained, who is full of reverence for the deities, who is hospitable to all guests, who is endued with compassion,—verily, he who is adorned with these attributes,—succeeds in attaining to the eternal and immutable region of kine. He who is stained with adultery, sees not such a region; nor he who is a slayer of his preceptor; nor he who speaks falsely or indulges in idle boasts; nor he who always disputes with others; nor he who behaves with hostility towards the Brahmanas. Indeed, that wicked wight who is stained with such faults fails to attain even a sight of these regions of felicity; nor he that injures his friends: nor he that is full of guile; nor he that is ungrateful; nor he that is a cheat; nor he that is crooked in conduct; nor he that is a disregarder of religion; nor he that is a slayer of Brahmanas. Such men are incapable of beholding in even imagination the region of kine that is the abode of only those who are righteous of deeds. I have told thee everything about the region of kine in minute detail, O chief of the deities! Hear now, O thou of a hundred sacrifices, the merit that is theirs who are engaged in making gifts of kine. He who make gifts of kine, after purchasing them with wealth obtained by inheritance or acquired lawfully by him, attains, as the fruit of such an act, to many regions of inexhaustible felicity. He who makes a gift of a cow, having acquired it with wealth won at dice, enjoys felicity, O Sakra, for ten thousand years of celestial measure. He who acquires a cow as his share of ancestral wealth is said to acquire her legitimately. Such a

cow may be given away. They that make gifts of kine so acquired obtain many eternal regions of felicity that is inexhaustible. That person who having acquired a cow in gift makes a gift of her with a pure heart, succeeds without doubt, O lord of Sachi, in obtaining eternal regions of beauty. That person who with restrained senses speaks the truth from his birth (to the time of his death) and who endures everything at the hands of his preceptor and of the Brahmanas, and who practices forgiveness, succeeds in attaining to an end that is equal to that of kine. That speech which is improper, O lord of Sachi, should never be addressed to a Brahmana. One, again, should not, in even one's mind, do an injury to a cow. One should, in one's conduct, imitate the cow, and show compassion towards the cow.¹ Hear, O Sakra, what the fruits are that become his who is devoted to the duty of truth. If such a person gives away a single cow, that one cow becomes equal to a thousand kine. If a Kshatriya, possessed of such qualifications, makes a gift of a single cow, his merit becomes equal to that of a Brahmana's. That single cow, listen, O Sakra, which such a Kshatriya gives away becomes the source of as much merit as the single cow that a Brahmana gives away under similar circumstances. Even this is the certain conclusion of the scriptures. If a Vaisya, possessed of similar accomplishments, were to make a gift of a single cow, that cow would be equal to five hundred kine (in respect of the merit she would produce). If a Sudra endued with humility were to make a gift of a cow, such cow would be equal to a hundred and twenty five kine (in respect of the merit it would produce). Devoted to penances and truth, proficient (in the scriptures and all acts) through dutiful services rendered to his preceptor, endued with forgiveness of disposition, engaged in the worship of the deities, possessed of a tranquil soul, pure (in body and mind), enlightened, observant of all duties, and freed from every kind of egotism, that man who makes a gift of a cow unto a Brahmana, certainly attains to great merit through that act of his *viz.*, the gift, according to proper rites, of a cow yielding copious milk. Hence, one, with singleness of devotion, observant of truth, and engaged in humbly serving one's preceptor, should always make gifts of kine.² Hear, O Sakra, what the merit is of that person who, duly studying the Vedas, shows reverence for kine, who always becomes glad at sight of kine, and who, since his birth always bows his head unto kine. The merit that becomes one's by performing the Rajasuya sacrifice, the merit that becomes one's by making gifts of heaps of gold, that high merit is acquired by a person who shows such reverence

1 'Govritti' is imitating the cow in the matter of providing for the morrow. Hence, one who never thinks of the morrow and never stores anything for future use, is meant.—T.

2 'Etachcha' in 25 implies gift of a cow, and 'enam' refers to a Brahmana 'Dwijaya dattwa &c.', in the first line of 26 seems to be an elaboration of 'Etachcha.'—T.

for kine. Righteous Rishis and high-souled persons crowned with success have said so. Devoted to truth, possessed of a tranquil soul, free from cupidity, always truthful in speech, and behaving with reverence towards kine with the steadiness of a vow, the man who, for a whole year, before himself taking any food, regularly presents some food to kine, wins the merit, by such an act, of the gift of a thousand kine. That man who takes only one meal a day and who gives away the entire quantity of his other meal unto kine,—verily, that man, who thus reverences kine with the steadiness of a vow and shows such compassion towards them,—enjoys for ten years unlimited felicity. That man who confine himself to only one meal a day and with the other meal saved for some time purchases a cow and makes a gift of it (unto a Brahmana), earns, through that gift, O thou of a hundred sacrifices, the eternal merit that attaches to the gift of as many kine as there are hairs on the body of that single cow so given away. These are declarations in respect of the merit that Brahmanas acquire by making gifts of kine. Listen now to the merits that Kshatriyas may win. It has been said that a Kshatriya, by purchasing a cow in this manner and making a gift of it unto a Brahmana, acquires great felicity for five years. A Vaisya, by such conduct, acquires only half the merit of a Kshatriya, and a Sudra, by such conduct, earns half the merit that a Vaisya does. That man who sells himself and with the proceeds thereof purchases kine and gives them away unto Brahmanas, enjoys felicity in Heaven for as long a period as kine are seen on Earth. It has been said, O highly blessed one, that in every hair of such kine as are purchased with the proceeds obtained by selling oneself, there is a region of inexhaustible felicity. That man who having acquired kine by battle makes gifts of them (unto Brahmanas), acquires as much merit as he who makes gifts of kine after having purchased the same with the proceeds of selling oneself. That man who, in the absence of kine, makes a gift of a cow made of sesame seeds, restraining his senses the while, is rescued by such a cow from every kind of calamity or distress. Such a man sports in great felicity. The mere gift of kine is not fraught with merit. The considerations of deserving recipients, of time, of the kind of kine, and of the ritual to be observed, should be attended to. One should ascertain the proper time for making a gift of kine. One should also ascertain the distinctive qualifications of both Brahmanas (who are to receive them) and of kine themselves (which are to be given away). Kine should not be given unto one in whose abode they are likely to suffer from fire or the sun. One who is rich in Vedic lore, who is of pure lineage, who is endued with a tranquil soul, who is devoted to the performance of sacrifices, who fears the commission of sin, who is possessed of varied knowledge, who is compassionate towards kine, who is mild in behaviour, who accords protection unto all that seek it of him, and who has no means of sustenance assigned unto him, is regarded as a proper person for receiving a gift of kine.

Unto a Brahmana who has no means of sustenance, unto him while he is exceedingly afflicted for want of food (in a time of famine, for example) for purposes of agriculture, for a child born in consequence of Homa, for the purposes of his preceptor, for the sustenance of a child born (in the ordinary course), should a cow be given. Verily, the gift should be made at a proper time and in a proper place.¹ Those kine, O Sakra, whose dispositions are well known, which have been acquired as honoraria for knowledge, or which have been purchased in exchange for other animals (such as goats, sheep, &c.), or which have been won by prowess of arms, or obtained as marriage-dower, or which have been acquired by being rescued from situations of danger, or which incapable of being maintained by their poor owners, have been made over for careful keep, to one's house with the desire of remaining there, are, for such reasons, regarded as proper objects of gift. Those kine which are strong of body, which have good dispositions, and which emit an agreeable fragrance, are applauded in the matter of gifts. As Ganga is the foremost of all streams, even so is a Kapila cow the foremost of all animals of the bovine breed. Abstaining from all food and living only upon water for three nights, and sleeping for the same period upon the bare earth, one should make gifts of kine unto Brahmanas after having gratified them with other presents. Such kine, freed from every vice, should, at the same time, be accompanied by healthy calves that have not been weaned. Having made the gift, the giver should live for the next three days in succession on food consisting only of the products of the cow.² By giving away a cow that is of good disposition, that quietly suffers herself to be milked, that always brings forth living and hale calves, and that does not fly away from the owner's abode, the giver enjoys felicity in the next world for as many years as there are hairs on her body. Similarly, by giving unto a Brahmana a bull that is capable of bearing heavy burden, that is young and strong and docile, that quietly bears the yoke of the plough, and that is possessed of such energy as is sufficient to undergo even great labour, one attains to such regions as are his who gives away ten kine. That person who rescues kine and Brahmanas (from danger) in the wilderness, O Kausika, becomes himself rescued from every kind of calamity. Hear what his merit is.³ The merit such a man acquires is

1 'Homyahetch prasute' implies 'for a child born in consequence of a Homa.' The fact is, ascetics sometimes created children without the intervention of women and by efficacy of the Homa alone. At such times should people make gifts of kine unto such sires. The mention of 'Vala-samvridhaye afterwards implies the birth of children in the usual course.—T.

2 'Kshirapaih' implies calves that are yet unweaned; that is, the cow should be given at such a time when she is still yielding milk; when, in fact, her calf has not learnt to eat or drink anything besides the milk of its dam.—T.

3 The correct reading of the second line is 'kshanena vipramuchyeta' as in the Bombay text, and not 'kshemena vipramuchyeran.' The latter reading yields almost no sense. The Burdwan translator, who has committed grave blunders throughout the Anusasana, adheres to the incorrect reading, and makes nonsense of the Verse.—T.

equal to the eternal merit of a Horse-sacrifice. Such a person attains to whatever end he desires at the hour of death. Many a region of felicity,—in fact, whatever happiness he covets in his heart,—becomes attainable to him in consequence of such act of his. Verily, such a man, permitted by kine, lives honoured in every region of felicity. That man who follows kine every day in the woods with his intention, himself subsisting the while on grass and cowdung and leaves of trees, his heart freed from desire of fruit, his senses restrained from every improper object, and his mind purified of all dross,—that man—O thou of a hundred sacrifices, lives in joy and freed from the dominion of desire in my region or in any other region of happiness that he wishes, in the company of the deities ! ”

SECTION LXXIV

” Indra said,—I wish to know, O Grandsire, what the end is that is attained by him who consciously steals a cow or who sells one from motives of cupidity.—

” The Grandsire said,—Hear what the consequences are that overtake those persons that steal a cow for killing her for food or selling her for wealth, or making a gift of her unto a Brahmana. He who, without being checked by the restraints of the Scriptures, sells a cow, or kills one, or eats the flesh of a cow, or they who, for the sake of wealth, suffer a person to kill kine,—all these, viz., he that kills, he that eats, and he that permits the slaughter,—rot in hell for as many years as there are hairs on the body of the cow so slain.¹ O thou of great puissance, those faults and those kinds of faults that have been said to attach to one that obstructs a Brahmana’s sacrifice, are said to attach to the sale and the theft of kine. That man who having stolen a cow makes a gift of her unto a Brahmana, enjoys felicity in Heaven as the reward of the gift but suffers misery in Hell for the sin of theft for as long a period. Gold has been said to constitute the Dakshina, O thou of great splendour, in gifts of kine. Indeed, gold has been said to be the best Dakshina in all sacrifices. By making a gift of kine one is said to rescue one’s ancestors to the seventh degree as also one’s descendants to the seventh degree. By giving away kine with Dakshina of gold one rescues one’s ancestors and descendants of double the number. The gift of gold, is the best of gifts. Gold is, again, the best Dakshina. Gold is a great cleanser, O Sakra, and is, Indeed, the best of all cleansing objects. O thou of a hundred sacrifices, gold has been said to be the sanctifier of the entire race of him who gives it away. I have thus, O thou of great splendour, told thee in brief of Dakshina !—

1 In Verse 3, ‘vikrayartham’ is followed, as the Commentator rightly explains, by ‘niyunkta’ or some such word. ‘Vikrayartham hinsyat’ may mean ‘killing for sale.’ This, however should be pleonastic with reference to what follows.—T.

"Bhishma said,—'Even this was said by the Grandsire unto Indra, O chief of Bharata's race ! Indra imparted it unto Dasaratha, and Dasaratha in his turn unto his son Rama. Rama of Raghu's race imparted it unto his dear brother Lakshmana of great fame. While dwelling in the woods, Lakshmana imparted it unto the Rishis. It has then come down from generation to generation, for the Rishis of rigid vows held it amongst themselves as also the righteous kings of the Earth. My preceptor, O Yudhishtira, communicated it to me. That Brahmana who recites it every day in the assemblies of Brahmanas, in sacrifices, or at gifts of kine, or when two persons meet together, obtains hereafter many regions of inexhaustible felicity where he always resides with the deities as his companions. The holy Brahman, the supreme Lord, had said so (unto Indra on the subject of kine).'

SECTION LXXV

"Yudhishtira said,—'I have been greatly assured, O thou of puissance, by thee thus discoursing unto me of duties ! I shall, however, give expression to the doubts I have. Do thou explain them to me, O grandsire ! What are the fruits, declared in the scriptures, of the vows that men observe ! Of what nature are the fruits, O thou of great splendour, of observances of other kinds ? What, again, are the fruits, of one's studying the Vedas properly ?¹ What are the fruits of gifts, and what those of holding the Vedas in memory ? What are the fruits that attach to the teaching of the Vedas ? I desire to know all this. What, O grandsire, are the merits attaching to the non-acceptance of gifts in this world ! What fruits are seen to attach to him who makes gifts of knowledge ? What are the merits acquired by persons that are observant of the duties of their order, as also by heroes that do not fly from battle ? What are the fruits that have been declared to attach to the observance of purity and to the practice of Brahmacharya ? What are the merits that attach to the service of the father and of the mother ? What also are the merits of serving preceptors and teachers, and what are the merits of compassion and kindness ? I desire to know all these, O grandsire, truly and in detail, O thou that art conversant with all the scriptures ! Great is the curiosity I feel."

"Bhishma said,—'Eternal regions of felicity become his who having properly commenced a Vrata (vow) completes its observance according to the scriptures, without a break. The fruits of Niyamas, O king, are visible even in this world. These rewards that thou hast won are those

1 'Vratas' (rendered as 'vows') and 'Niyamas' (rendered as observances) differs in this respect that the former involve positive acts of worship along with the observance of or abstention from particular practices, while the latter involves only such observance or abstention.—T.

of Niyamas and sacrifices. The fruits that attach to the study of the Vedas are seen both here and hereafter. The person who is devoted to the study of the Vedas is seen to sport in felicity both in this world and in the region of Brahma. Listen now to me O king, as I tell thee in detail what the fruits are of self-restraint. They that are self-restrained are happy everywhere. They that are self-restrained are always in the enjoyment of that felicity which attaches to the absence or subjugation of desire. They that are self-restrained are competent to go everywhere at will. They that are self-restrained are capable of destroying every foe. Without doubt, they that are self-restrained succeed in obtaining everything they seek. They that are self-restrained, O son of Pandu, obtain the fruition of every wish. The happiness that men enjoy in Heaven through penances and prowess, (in arms), through gift, and through diverse sacrifices, becomes theirs that are self-restrained and forgiving. Self-restraint is more meritorious than gift. A giver, after making a gift unto the Brahmanas, may yield to the influence of wrath. A self-restrained man, however, never yields to wrath. Hence self-restraint is superior (in point of merit) to gift. That man who makes gifts without yielding to wrath, succeeds in attaining to eternal regions of felicity. Wrath destroys the merit of a gift. Hence self-restraint is superior to gift. There are various invisible places, O monarch, numbering by ten thousands, in Heaven. Existing in all the regions of Heaven, these places belong to the Rishis. Persons, leaving this world, attain to them and become transformed into deities. O king, the great Rishis repair thither, aided only by their self-restraint, and as the end of their efforts to attain to a region of superior happiness. Hence, self-restraint is superior (in efficacy) to gift. The person who becomes a preceptor (for teaching the Vedas), and who duly worships the fire, taking leave of all his afflictions in this world, enjoys inexhaustible felicity, O king, in the region of Brahma. That man who, having himself studied the Vedas, imparts a knowledge thereof unto righteous disciples, and who praises the acts of his own preceptor, attains to great honours in Heaven. That Kshatriya who takes to the study of the Vedas, to the performance of sacrifices, to the making of gifts, and who rescues the lives of others in battle, similarly attains to great honours in Heaven. The Vaisya who, observant of the duties of his order, makes gifts, reaps as the fruit of those gifts, a crowning reward. The Sudra who duly observes the duties of his order (which consist of services rendered to the three other orders) wins Heaven as the reward of such services. Diverse kinds of heroes have been spoken of (in the scriptures). Listen to me as I expound to thee what the rewards are that they attain to. The rewards are fixed of a hero belonging to a heroic race. There are heroes of sacrifice, heroes of self-restraint, heroes of truth, and others equally entitled to the name of hero. There are heroes of battle, and heroes of gift or liberality among men. There are many persons who may be called the heroes of the

Sankhya faith as, indeed, there are many others that are called heroes of Yoga. There are others that are regarded as heroes in the matter of forest-life, of house-holding or domesticity, and of renunciation (or Sanyasa). Similarly, there are others that are called heroes of the intellect, and also heroes of forgiveness. There are other men who live in tranquility and who are regarded as heroes of righteousness. There are diverse other kinds of heroes that practise diverse other kinds of vows and observances. There are heroes devoted to the study of the Vedas and heroes devoted to the teaching of the same. There are, again, men that come to be regarded as heroes for the devotion with which they wait upon and serve their preceptors, as indeed, heroes in respect of the reverence they show for their sires. There are heroes in respect of obedience to mothers, and heroes in the matter of the life of mendicancy they lead. There are heroes in the matter of hospitality to guests, whether living as forest recluses or as house-holders. All these heroes attain to very superior regions of felicity which are, of course, acquired by them as the rewards of their own acts. Holding all the Vedas in memory, or ablutions performed in all the sacred waters, may or may not be equal to telling the Truth every day in one's life. A thousand Horse-sacrifices and Truth were once weighed in the balance. It was seen that Truth weighed heavier than a thousand Horse-sacrifices. It is by Truth that the Sun is imparting heat; it is by Truth that fire blazes up; it is by Truth that the winds blow; verily, everything rests upon Truth. It is Truth that gratifies the deities, the Pitris, and the Brahmanas. Truth has been said to be the highest duty. Therefore, no one should ever transgress Truth. The Munis are all devoted to Truth. Their prowess depends upon Truth. They also swear by Truth. Hence Truth is pre-eminent. All truthful men, O chief of Bharata's race, succeed by their truthfulness in attaining to Heaven and sporting there in felicity. Self-restraint is the attainment of the reward that attaches to Truth. I have discoursed on it with my whole heart. The man of humble heart who is possessed of self-restraint, without doubt, attains to great honours in Heaven. Listen now to me, O lord of Earth, as I expound to thee the merits of Brahmacharyya. That man who practises the vow of Brahmacharyya from his birth to the time of his Death, know, O king, has nothing unattainable! Many millions of Rishis are residing in the region of Brahma. All of them, while here, were devoted to Truth, and self-restrained and had their vital seed drawn up. The vow of Brahmacharyya, O king, duly observed by a Brahmana, is sure to burn all his sins. The Brahmana is said to be a blazing fire. In those Brahmanas that are devoted to penances, the deity of fire becomes visible. If a Brahmacharin yields to wrath in consequence of any slight the chief of the deities himself trembles in fear. Even this is the visible fruit of the vow of Brahmacharyya that is observed by the Rishis. Listen to me, O Yudhishtira, what the merit is that attaches to the worship

of the father and the mother. He who dutifully serves his father without ever crossing him in anything, or similarly serves his mother or (elder) brother or other senior or preceptor, it should be known, O king, earns a residence in Heaven. The man of cleansed soul, in consequence of such service rendered to his seniors, has never even to behold Hell.'

SECTION LXXVI

"Yudhishtira said,—I desire, O king, to hear thee discourse in detail upon those high ordinances which regulate gifts of kine, for it is by making gifts (of kine) according to those ordinances that one attains to innumerable regions of eternal felicity !'

"Bhishma said,—There is no gift, O lord of Earth, that is higher in point of merit than the gift of kine. A cow, lawfully acquired, if given away, immediately rescues the whole race of the giver. That ritual which sprang for the benefit of the righteous, was subsequently declared for the sake of all creatures. That ritual has come down from primeval time. It existed even before it was declared. Verily, O king, listen to me as I recite to thee that ritual which affects the gift of kine.¹ In days of yore, when a number of kine (intended to be given away) was brought (before him), king Mandhatri, filled with doubt in respect of the ritual he should observe (in actually giving them away), properly questioned Vrihaspati (the preceptor of the celestials) for an explanation of that doubt. Vrihaspati said,—Duly observing restraints the while, the giver of kine should, on the previous day, properly honour the Brahmanas and appoint the (actual) time of gift. As regards the kine to be given away, they should be of the class called Rohini. The kine also should be addressed with the words—Samange and Vahule.—Entering the fold where the kine are kept, the following Srutis should be uttered,—The cow is my mother. The bull is my sire. (Give me) Heaven and Earthly prosperity ! The cow is my refuge ! Entering the fold and acting in this way, the giver should pass the night there. He should again utter the formula when actually giving away the kine.² The giver, thus residing with the kine in the fold without doing anything to restrain their freedom, and lying down on the bare earth (without driving away the gnats and other insects that would annoy him as they annoy the kine),

1 The orthodox belief is that all rituals are literally eternal. As eternal, they existed before anybody declared them or set them down in holy writ. The ritual in respect of gifts of kine sprang in this way, *i.e.*, in primeval time. It was only subsequently declared or set down in holy writ.—T.

2 In Verse 5, if instead of the reading 'swah' 'swa' be adopted, the meaning would be 'knowing that he would have to die.' A 'Rohini' is a red cow. The words 'Samanga' and 'vahula' are Vedic terms applied to the cow. The Sandhi in 'vahuleti' is *arsha*. The formula or Mantras that should be uttered in actually giving away the kine occur in the scriptures.—T.

becomes immediately cleansed of all his sins in consequence of his reducing himself to a state of perfect similitude with the kine. When the Sun rises in the morning, thou shouldst give away the cow, accompanied by her calf and a bull. As the reward of such an act, Heaven will certainly become attainable to thee. The blessings also that are indicated by the Mantras will also be thine. The Mantras contain these references to kine : Kine are endued with the elements of strength and energetic exertion. Kine have in them the element of wisdom. They are the source of that immortality which sacrifice achieves. They are the refuge of all energy. They are the steps by which earthly prosperity is won. They constitute the eternal course of the universe. They lead to the extension of one's race. Let the kine (I give away) destroy my sins. They have that in them which partakes the nature of both Surya and Soma. Let them be aids to my attainment of Heaven. Let them betake themselves to me as a mother takes to her offspring. Let all other blessings also be mine that have not been named in the Mantras I have uttered ! In the alleviation or cure of phthisis and other wasting diseases, and in the matter of achieving freedom from the body, if a person takes the help of the five products of the cow, kine become inclined to confer blessings upon the person like the river Saraswati — Ye kine, ye are always conveyers of all kinds of merit ! Gratified with me, do ye appoint a desirable end for me ! I have today become what ye are ! By giving you away, I really give myself away.—(After these words have been uttered by giver, the receiver should say.)—Ye are no longer owned by him who gives you away ! Ye have now become mine. Possessed of the nature of both Surya and Soma, do ye cause both the giver and the receiver to blaze forth with all kinds of prosperity !—(As already indicated), the giver should duly utter the words occurring in the first part of the above Verse. The regenerate recipient, conversant with the ritual that regulates the gift of kine, should, when receiving the kine in gift, utter (as already said) the words occurring in the latter half of the above Verse. The man who, instead of a cow, gives away the usual value thereof or cloths or gold, comes to be regarded as the giver of a cow. The giver, when giving away the usual value of a cow (as the substitute of a cow), should utter the words,—This cow with face upturned is being given away. Do thou accept her !—The man who gives away cloths (as the substitute of a cow) should utter the words,—Bhavitavya—(meaning that the gift should be regarded as representing a cow). The man who gives away gold (as the substitute of a cow) should utter the word,—Vaishnavi (meaning, this gold that I give away is of the form and nature of a cow).—Even these are the words that should be uttered in the order of the kind of gift mentioned above. The reward that is reaped by making such vicarious gifts of kine is residence in Heaven for six and thirty thousand years, eight thousand years, and twenty thousand years respectively. Even these are the

merits, respectively, of gifts of things as substitute of kine. While, as regards him who gives an actual cow all the merits that attach to vicarious gifts of kine become his at only the eighth step (homewards) of the recipient.¹ He that gives an actual cow becomes endued with righteous behaviour in this world. He that gives the value of a cow becomes freed from every kind of fear. He that gives a cow (as a substitute in this way for a real cow) never meets with sorrow. All the three, as also they that regularly go through their ablutions and other acts at early dawn, and he that is well conversant with the Mahabharata, it is well known, attain to the regions of Vishnu and Soma. Having given away a cow, the giver should, for three nights, adopt the vaccine vow, and pass one night with kine. Commencing again from that lunation, numbering the eighth, which is known by the name of Kamyā, he should pass three nights, supporting himself entirely on milk and urine and dung of the cow.² By giving a way a bull, one attains to the merit that attaches to the divine vow (Brahmacharyya). By giving away a couple of kine, one acquires the mastery of the Vedas. That man who performs a sacrifice and makes gifts of kine agreeably to the ritual laid down, attains to many regions of a superior character. These, however, are not attainable by the person who is unacquainted with that ritual (and who, therefore, gives away kine without observing the scriptural declarations). That man who gives away even a single cow that yields a copious measure of milk, acquires the merit of giving away all desirable things on Earth collected together. What need, therefore, be said of the gift of many such kine as yield Havya and Kavya in consequence of their full udders? The merit that attaches to the gift of superior oxen is greater than that which attaches to the gift of kine. One should not, by imparting a knowledge of this ritual, benefit a person that is not one's disciple or that is not observant of vows or that is bereft of faith or that is possessed of a crooked understanding. Verily, this religion is a mystery, unknown to most people. One that knows it should not speak of it at every place. There are, in the world, many men that are bereft of faith. There are among men many persons that are mean and that resemble Rakshasas. This religion, if imparted unto them, would lead to evil. It would be productive of equal evil if imparted to such sinful men as have taken shelter in atheism.—Listen to

1 The Commentator explains that 'gavadinam' in the first line refers to 'gopratinidhinam.' The second line is very terse. The sense is that at only the eighth step in the homeward journey of the recipient, all the merits attaching to vicarious gifts become his who gives an actual cow: what need, therefore, be said of that merit when the recipient reaches home and draws from the cow the means of worshipping his domestic fire, entertaining his guests, &c?—T.

2 'Ashtami' is the eighth day of the lunar fortnight. There must be two Ashtamis in every lunar month. A particular Ashtami is known as the Kamyā or the Goshthā. On that day, kine are worshipped with sandal paste, vermilion, floral wreaths, &c.—T.

me, O king, as I recite to thee the names of those righteous monarchs that have attained to regions of great felicity as the reward of those gifts of kine which they made agreeable to the instructions of Vrihaspati. Usinara, Viswagaswa, Nriga, Bhagiratha, the celebrated Mandhatri the son of Yuvanasa, king Muchukunda, Bhuridyumna, Naishadhá, Somaka, Pururavas, Bharata of imperial sway to whose race belongs all the Bharatas, the heroic Rama the son of Dasaratha, and many other celebrated kings of great achievements, and also king Dilipa of widely-known deeds, all, in consequence of their gifts of kine agreeable to the ritual, attained to Heaven. King Mandhatri was always observant of sacrifices, gifts, penances, kingly duties, and gifts of kine. Therefore, O son of Pritha, do thou also bear in mind those instructions of Vrihaspati which I have recited unto thee (in respect of gifts of kine). Having obtained the kingdom of the Kurus, do thou, with a cheerful heart, make gifts of good kine unto foremost of Brahmanas! "

Vaisampayana continued,—“Thus addressed by Bhishma on the subject of properly making gifts of kine, king Yudhishtira did all that Bhishma wished. Verily, king Yudhishtira bore in mind the whole of that religion which the preceptor of the deities imparted unto the royal Mandhatri. Yudhishtira from that time began to make always gifts of kine and to support himself on grains of barley and on cowdung as both his food and drink. The king also began to sleep from that day on the bare earth, and possessed of restrained soul and resembling a bull in conduct, he became the foremost of monarchs.¹ The Kuru king from that day became very attentive to kine and always worshipped them, hymning their praises. From that day, the king gave up the practice of yoking kine unto his vehicles. Whersoever he had occasion to go, he proceeded on cars drawn by horses of good mettle.”

SECTION LXXVII

Vaisampayana said,—“King Yudhishtira endued with humility, once again questioned the royal son of Santanu on the subject of gifts of kine in detail.

“The king said,—‘Do thou, O Bharata, once more discourse to me in detail on the merits of giving away kine. Verily, O hero, I have not been satiated with hearing thy nectar-like words!’ ”

Vaisampayana continued,—“Thus addressed by king Yudhishtira the just, Santanu’s son began to discourse to him once again, in detail, on the merits attaching to the gift of kine.

“Bhishma said,—‘By giving unto a Brahmana a cow possessed of a calf, endued with docility and other virtues, young in years, and wrapped round with a piece of cloth, one becomes cleansed of all one’s

¹ ‘Sikhi’ means a bull, so called from the hump it carries. The construction is ‘sikhi Vrisha iva &c.’—T.

sins. There are many regions (in Hell) which are sunless. One who makes the gift of a cow has not to go thither. That man, however, who gives unto a Brahmana a cow that is incapable of drinking or eating, that has her milk dried up, that is endued with senses all of which have been weakened, and that is diseased and overcome with decrepitude, and that may, therefore, be likened to a tank whose water has been dried up,—indeed, the man who gives such a cow unto a Brahmana and thereby inflicts only pain and disappointment upon him, has certainly to enter into dark Hell. That cow which is wrathful and vicious, or diseased, or weak or which has been purchased without the price agreed upon having been paid,—or which would only afflict the regenerate recipient with distress and disappointment, should never be given. The regions such a man may acquire (as the rewards of other acts of righteousness performed by him) would fail to give him any happiness or impart to him any energy. Only such kine as are strong, endued with good behaviour, young in years, and possessed of fragrance, are applauded by all (in the matter of gifts). Verily, as Ganga is the foremost of all rivers, even so is a Kapila cow the foremost of all kine.'

"Yudhishtira said,—'Why, O grandsire, do the righteous applaud the gift of a Kapila cow (as more meritorious) when all good kine that are given away should be regarded as equal? O thou of great puissance, I wish to hear what the distinction is that attaches to a Kapila cow. Thou art, verily, competent to discourse to me on this topic!'

"Bhishma said,—'I have, O son, heard old men recite this history respecting the circumstances under which the Kapila cow was created. I shall recite that old history to thee! In days of yore, the Self-born Brahman commanded the Rishi Daksha, saying,—Do thou create living creatures!—From desire of doing good to creatures, Daksha, in the first instance, created food. Even as the deities exist, depending upon nectar, all living creatures, O puissant one, live depending upon the sustenance assigned by Daksha. Among all objects mobile and immobile, the mobile are superior. Among mobile creatures Brahmanas are superior. The sacrifices are all established upon them. It is by sacrifice that Soma (nectar) is got. Sacrifice has been established upon kine.² The gods become gratified through sacrifices. As regards the Creation then, the means of support came first, creatures came next. As soon as creatures were born, they began to cry aloud for food. All of them then approached their creator who was to give them food, like children approaching their father or mother. Knowing the intention which moved all his creatures, the holy lord of all creatures, viz., Daksha, for the sake

1 A Kapila cow is one that gives a copious measure of milk whenever she is milked, and is possessed of various other accomplishments and virtues.—T.

2 For without ghee, which is produced from milk, there can be no sacrifice. The 'sa' may refer to 'Soma,' but Sacrifice is evidently meant.—T.

of the beings he had created, himself drank a quantity of nectar. He became gratified with the nectar he quaffed and thereupon an eructation came out, diffusing an excellent perfume all around. As the result of that eructation, Daksha saw that it gave birth to a cow which he named Surabhi. This Surabhi was thus a daughter of his, that had sprung from his mouth. The cow called Surabhi brought forth a number of daughters who came to be regarded as the mothers of the world. Their complexion was like that of gold, and they were all Kapilas. They were the means of sustenance for all creatures. As those kine, whose complexion resembled that of Amrita, began to pour milk, the froth of that milk arose and began to spread on every side, even as when the waves of a running stream dashing against one another, copious froth is produced that spreads on every side. Some of that froth fell, from the mouths of the calves that were sucking, upon the head of Mahadeva who was then sitting on the Earth. The puissant Mahadeva thereupon, filled with wrath, cast his eyes upon those kine. With that third eye of his which adorns his forehead, he seemed to burn those kine as he looked at them. Like the Sun tinging masses of clouds with diverse colours, the energy that issued from the third eye of Mahadeva produced, O monarch, diverse complexions in those kine. Those amongst them, however, which succeeded in escaping from the glance of Mahadeva by entering the region of Soma, remained of the same colour with which they were born, for no change was produced in their complexion. Seeing that Mahadeva had become exceedingly angry, Daksha, the lord of all creatures, addressed him, saying,—Thou hast, O great deity, been drenched with nectar. The milk or the froth that escapes from the mouths of calves sucking their dams is never regarded as impure remnant.¹ Chandramas, after drinking the nectar, pours it once more. It is not, however, on that account, looked upon as impure. After the same manner, the milk that these kine yield, being born of nectar, should not be regarded as impure (even though the udders have been touched by the calves with their mouths). The wind can never become impure. Fire can never become impure. Gold can never become impure. The Ocean can never become impure. The Nectar, even when drunk by the deities, can never become impure. Similarly, the milk of a cow, even when her udders are sucked by her calf, can never become impure. These kine will support all these worlds with the milk they will yield and the ghee that will be manufactured therefrom. All creatures wish to enjoy the auspicious wealth, identifiable with nectar, that kine possess!—Having said these words, the lord

1 The idea of 'uchochishta' is peculiarly Hindu and cannot be rendered into any other language. Everything that forms the remnant of meal after one has left off eating, is 'uchochishta.' The calf sucks its dam. The udders, however, are not washed before milking the dam, for the milk coming out of them is not held to be impure remnant.—T.

of creatures, Daksha, made a present unto Mahadeva of a bull with certain kine. Daksha gratified the heart of Rudra, O Bharata, with that present. Mahadeva, thus gratified, made that bull his vehicle. And it was after the form of that bull that Mahadeva adopted the device on the standard floating on his battle-car. For this reason it is that Rudra came to be known as the bull-bannered deity. It was on that occasion also that the celestials, uniting together, made Mahadeva the lord of animals. Indeed, the great Rudra became the Master of kine and is named as the bull-signed deity. Hence, O king, in the matter of giving away kine, the gift is regarded as primarily desirable of Kapila kine which are endued with great energy and possessed of colour unchanged (from white). Thus are kine, the foremost of all creatures in the world. It is from them that the means have flowed of the sustenance of all the worlds. They have Rudra for their master. They yield Soma (nectar) in the form of milk. They are auspicious and sacred, and grantors of every wish and givers of life. A person by making a gift of a cow comes to be regarded as making a gift of every article that is desired to be enjoyed by men. That man who, desiring to attain to prosperity, reads with a pure heart and body these Verses on the origin of kine, becomes cleansed of all his sins and attains to prosperity and children and wealth and animals. He who makes a gift of a cow, O king, always succeeds in acquiring the merits that attach to gifts of Havya and Kavya, to the offer of oblations of water unto the Pitris, to other religious acts whose performance brings peace and happiness, to the gift of vehicles and cloths, and to the cherishing of children and the old.

Vaisampayana continued,—“Hearing these words of his grandsire, Pritha’s son, viz., the royal Yudhisbthira of Ajamida’s race, uniting with his brothers, began to make gifts of both bulls and kine of different colours unto foremost of Brahmanas. Verily, for the purpose of subduing regions of felicity in the next, and winning great fame, king Yudhisbthira performed many sacrifices and, as sacrificial presents, gave away hundreds of thousands of kine unto such Brahmanas.

SECTION LXXVIII

“Bhishma said,—‘In days of yore, king Saudasa born of Ikshaku’s race, that foremost of eloquent men, on one occasion approached his family priest, viz., Vasishtha, that foremost of Rishis, crowned with ascetic success, capable of wandering through every region, the receptacle of Brahma, and endued with eternal life, and put to him the following question.

“Saudasa said,—O holy one, O sinless one, what is that in the three worlds which is sacred and by reciting which at all times a man may acquire high merit?—

“Bhishma said,—‘Unto king Saudasa who stood before him with

head bent in reverence, the learned Vasishtha having first bowed unto kine and purified himself (in body and mind), discoursed upon the mystery relating to kine, a topic that is fraught with results highly beneficial to all persons.

“Vasishtha said,—Kine are always fragrant. The perfume emanated by the exudation of the *Amyris agallochum* issues out of the bodies. Kine are the great refuge of all creatures. Kine constitute the great source of blessings unto all.¹ Kine are the Past and the Future. Kine are the source of eternal growth. Kine are the root of Prosperity. Anything given to kine is never lost. Kine constitute the highest food. They are the best Havi for the deities. The Mantras called Swaha and Vashat are forever established in kine. Kine constitute the fruit of sacrifices. Sacrifices are established in kine. Kine are the Future and the Past, and the Sacrifices rest on them. Morning and evening kine yield unto the Rishis, O foremost of men, Havi for use in Homa, O thou of great effulgence. They who make gifts of kine succeed in transcending all sins which they may have committed and all kinds of calamities into which they may fall, O thou of great puissance. The man possessing ten kine and making a gift of one cow, he possessing a hundred kine and making a gift of ten kine, and he possessing a thousand kine and making a gift of a hundred kine, all earn the same measure of merit. The man who, though possessed of hundred kine, does not establish a domestic fire for daily worship, that man who though possessed of a thousand kine does not perform sacrifices, and that man who though possessed of wealth acts as a miser (by not making gifts and discharging the duties of hospitality), are all three regarded as not worthy of any respect. Those men who make gifts of Kapila kine with their calves and with vessels of white brass for milking them,—kine, that is, which are not vicious and which, while given away, are wrapped round with cloths,—succeed in conquering both this and the other world. Such persons as succeed in making gift of a bull that is still in the prime of youth, that has all its senses strong, and that may be regarded as the foremost one among hundreds of herds, that has large horns adorned with ornaments (of gold or silver), unto a Brahmana possessed of Vedic learning, succeed, O scorcher of foes, in attaining to great prosperity and affluence each time they take birth in the world. One should never go to bed without reciting the names of kine. Nor should one rise from bed in the morning without a similar recitation of the names of kine. Morning and evening one should bend one's head in reverence to kine. As the consequence of such acts, one is sure to attain to great prosperity. One should never feel any repugnance for the urine and the dung of the cow. One should never eat the flesh of kine. As the

1 'Swastyayana' is a ceremony of propitiation, productive of blessings and destructive of misery of every kind.—T.

consequence of this, one is sure to attain to great prosperity. One should always take the names of kine. One should never show any disregard for kine in any way. If evil dreams are seen, men should take the names of kine. One should always bathe, using cowdung at the time. One should sit on dried cowdung. One should never cast one's urine and excreta and other secretions on cowdung. One should never obstruct kine in any way. One should eat, sitting on a cowhide purified by dipping it in water, and then cast one's eyes towards the west. Sitting with restrained speech, one should eat ghee, using the bare earth as one's dish. One reaps, in consequence of such acts, that prosperity of which kine are the source.¹ One should pour libations on the fire, using ghee for the purpose. One should cause Brahmanas to utter blessings upon one, by presents of ghee. One should make gifts of ghee. One should also eat ghee. As the reward of such acts one is sure to attain to that prosperity which kine confer. That man who inspires a vaccine form made of sesame seeds by uttering the Vedic Mantras called by the name of Gomati, and then adorns that form with every kind of gems and makes a gift of it, has never to suffer any grief on account of all his acts of omission and commission.—Let kine that yield copious measures of milk and that have horns adorned with gold,—kine *viz.*, that are Surabhis or the daughters of Surabhis,—approach me even as rivers approach the ocean ! I always look at kine. Let kine always look at me. Kine are ours. We are theirs. Ourselves are there where kine are !—Even thus, at night or day, in happiness or woe, verily, at times of even great fear,—should a man exclaim. By uttering such words, he is certain to become freed from every fear.'

SECTION LXXIX

“Vasishtha said,—The kine that had been created in a former age practised the austerest penances for a hundred thousand years with the desire of attaining to a position of great pre-eminence. Verily, O scorcher of foes, they said unto themselves,—We shall, in this world, become the best of all kinds of Dakshina in sacrifices, and we shall not be liable to be stained with any fault ! By bathing in water mixed with our dung, people shall become sanctified. The deities and men shall use our dung for the purpose of purifying all creatures mobile and immobile. They also that will give us away shall attain to those regions of happiness which will be ours.²—The puissant Brahman, appearing unto them at

1 The Commentator explains that by a wet cowhide is meant a piece of cowhide that has been dipped in water and thus purified. 'Upavisya' is understood after 'Charmani.' The mention of 'bhumau' implies the avoidance of dishes or plates or cups of white brass or other allowable metals. 'Gavam 'pushtim,' I understand, means 'the prosperity in respect of kine,' *i.e.*, the prosperity which kine confer.—T.

2 The first line of Verse 4 seems to be connected with Verse 3. The

the conclusion of their austerities, gave them the boons they sought, saying,—it shall be as ye wish ! Do ye (thus) rescue all the worlds !—Crowned with fruition in respect of their wishes, they all rose up,—those mothers of both the Past and the Future. Every morning, people should bow with reverence unto kine. As the consequence of this, they are certain to win prosperity. At the conclusion of their penances, O monarch, kine became the refuge of the world. It is for this that kine are said to be highly blessed, sacred, and the foremost of all things. It is for this that kine are said to stay at the very head of all creatures. By giving away a Kapila cow with a calf resembling herself, yielding a copious measure of milk, free from every vicious habit, and covered with a piece of cloth, the giver attains to great honours in the region of Brahma. By giving away a cow of red complexion, with a calf that resembles herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Surya. By giving away a cow of variegated hue, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Soma. By giving away a cow of white complexion, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Indra. By giving away a cow of dark complexion, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Agni. By giving away a cow of the complexion of smoke, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Yama. By giving away a cow of the complexion of the foam of water, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to the region of Varuna. By giving away a cow whose complexion is like that of the dust blown by the wind, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to great honours in the region of the Wind-god. By giving away a cow of the complexion of gold, having eyes of a tawny hue with a calf and a vessel of white brass for milking her and covered with a piece of cloth, one enjoys the felicity of the region of Kuvera. By giving away a cow of the complexion of the smoke of straw, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to great honours in the region of the Pitris. By giving away a fat cow with the flesh of its throat hanging down and accompanied by her calf, one attains with ease to the high region of the

second line of 4 seems to stand by itself. By connecting the first line of 4 with the second, the meaning will be—'All mobile and immobile creatures that will give us away &c.' Immobile creatures making gifts of kine would be utter nonsense.—T.

Viswadevas. By giving away a Gouri cow, with a calf similar to her, yielding milk, free from every vice, and covered with a piece of cloth, one attains to the region of the Vasus. By giving away a cow of the complexion of a white blanket, with a calf and a vessel of white brass, and covered with a piece of cloth, one attains to the region of the Saddhyas. By giving away a bull with a high hump and adorned with every jewel, the giver, O king, attains to the region of the Maruts. By giving away a bull of blue complexion, that is full-grown in respect of years and adorned with every ornament, the giver attains to the regions of the Gandharvas and the Apsaras. By giving away a cow with the flesh of her throat hanging down, and adorned with every ornament, the giver, freed from every grief, attains to those regions that belong to Prajapati himself. That man, O king, who habitually makes gifts of kine, proceeds, piercing through the clouds, on a car of solar effulgence to Heaven and shines there in splendour. That man who habitually makes gifts of kine comes to be regarded as the foremost of his species. When thus proceeding to Heaven, he is received by a thousand celestial damsels of beautiful hips and adorned with handsome robes and ornaments. These girls wait upon him there and minister to his delight. He sleeps there in peace and is awakened by the musical laughter of those gazelle-eyed damsels, the sweet notes of their Vinas, the soft strains of their Vallakis, and the melodious tinkle of their Nupuras.¹ The man who makes gifts of kine resides in Heaven and is honoured there for as many years as there are hairs on the bodies of the kine he gives away. Falling off from Heaven (upon the exhaustion of his merit), such a man takes birth in the order of humanity and, in fact, in a superior family among men.

SECTION LXXX

“Vasishtha said,—Kine are yielders of ghee and milk. They are the sources of ghee and they have sprung from ghee. They are rivers of ghee, and eddies of ghee. Let kine ever be in my house! Ghee is always my heart. Ghee is even established in my navel. Ghee is in every limb of mine. Ghee resides in my mind. Kine are always at my front. Kine are always at my rear. Kine are on every side of my person. I live in the midst of kine!—Having purified oneself by touching water, one should, morning and evening, recite these Mantras every day. By this, one is sure to be cleansed of all the sins one may commit in course of the day. They who make gifts of a thousand kine, departing from this world, proceed to the regions of the Gandharvas and the Apsaras where there are many

¹ 'Vallaki' is the Indian lute. The 'Nupura' is an ornament for the ankles.—T.

palatial mansions made of gold and where the celestial Ganga, called the current of Vasu, runs. Givers of a thousand kine repair thither where run many rivers having milk for their water, cheese for their mire, and curds for their floating moss. That man who makes gifts of hundreds of thousands of kine agreeably to the ritual laid down in the scriptures, attains to high prosperity (here) and great honours in Heaven. Such a man causes both his paternal and maternal ancestors to the tenth degree to attain to regions of great felicity, and sanctifies his whole race. Kine are sacred. They are the foremost of all things in the world. They are verily the refuge of the universe. They are the mothers of the very deities. They are verily incomparable. They should be dedicated in sacrifices. When making journeys, one should proceed by their right (*i.e.*, keeping them to one's left). Ascertaining the proper time, they should be given away unto eligible persons. By giving away a Kapila cow having large horns, accompanied by a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one succeeds in entering, freed from fear, the palace of Yama that is so difficult to enter. One should always recite this sacred Mantra, *viz.*,—Kine are of beautiful form. Kine are of diverse forms. They are of universal form. They are the mothers of the universe. O, let kine approach me!—There is no gift more sacred than the gift of kine. There is no gift that produces more blessed merit. There has been nothing equal to the cow, nor will there be anything that will equal her. With her skin, her hair, her horns, the hair of her tail, her milk, and her fat,—with all these together,—the cow upholds sacrifice. What thing is there that is more useful than the cow? (Bending my head unto her with reverence, I adore the cow who is the mother of both the Past and the Future, and by whom the entire universe of mobile and immobile creatures is covered.) O best of men, I have thus recited to thee only a portion of the high merits of kine. There is no gift in this world that is superior to the gift of kine. There is also no refuge in this world that is higher than kine.'

"Bhishma continued,—'That high-souled giver of land (*viz.*, king Saudasa), thinking these words of the Rishi Vasishtha to be foremost in point of importance, then made gifts of a very large number of kine unto the Brahmanas, restraining his senses the while, and as the consequence of those gifts, the monarch succeeded in attaining to many regions of felicity in the next world.'"¹

1 'Bhumidah' is, literally, a giver of land. King Saudasa, the Commentator explains, was known by the name of 'Bhumidah' in consequence of his liberality in the matter of giving away land unto the Brahmanas.—T.

SECTION LXXXI

"Yudhishthira said,—'Tell me, O grandsire, what is that which is the most sacred of all sacred things in the world, other than that which has been already mentioned, and which is the highest of all sanctifying objects.'

"Bhishma said,—'Kine are the foremost of all objects. They are highly sacred and they rescue men (from all kinds of sin and distress). With their milk and with the Havi manufactured therefrom, kine uphold all creatures in the universe. O best of the Bharatas, there is nothing that is more sacred than kine. The foremost of all things in the three worlds, kine are themselves sacred and capable of cleansing others. Kine reside in a region that is even higher than the region of the deities. When given away, they rescue their givers. Men of wisdom succeed in attaining to Heaven by making gifts of kine. Yuvanaswa's son Mandhatri, Yayati, and (his sire) Nahusha, used always to give away kine in thousands. As the reward of those gifts, they have attained to such regions as are unattainable by the very deities. There is, in this connection, O sinless one, a discourse delivered of old. I shall recite it to thee. Once on a time, the intelligent Suka, having finished his morning rites, approached with a restrained mind his sire, that foremost of Rishis, viz., the Island-born Krishna, who is acquainted with the distinction between that which is superior and that which is inferior, and saluting him, said,—What is that sacrifice which appears to thee as the foremost of all sacrifices? What is that act by doing which men of wisdom succeed in attaining to the highest region? What is that sacred act by which the deities enjoy the felicity of Heaven? What constitutes the character of sacrifice as sacrifice? What is that upon which sacrifice rests? What is that which is regarded as the best by the deities? What is that sacrifice which transcends the sacrifices of this world? Do thou also tell me, O sire, what is that which is the most sacred of all things! Having heard these words of his son, O chief of Bharata's race, Vyasa, the foremost of all persons conversant with duties, discoursed as follows unto him.

"Vyasa said,—Kine constitute the stay of all creatures. Kine are the refuge of all creatures. Kine are the embodiment of merit. Kine are sacred, and kine are sanctifiers of all. Formerly kine were hornless as it has been heard by us. For obtaining horns they adored the eternal and puissant Brahman. The puissant Brahman, seeing the kine paying their adorations to him and sitting in *praya*, granted unto each of them what each desired. Thereafter their horns grew and each got what each desired. Of diverse colours, and endued with horns, they began to shine in beauty, O son! Favoured by Brahman himself with boons, kine are auspicious and yielders of Havya and Kavya. They are the embodiments

of merit. They are sacred and highly blessed. They are possessed of excellent form and attributes. Kine constitute high and excellent energy. The gift of kine is very much applauded. Those good men who, freed from pride, make gifts of kine, are regarded as doers of righteous deeds and as givers of all articles. Such men, O sinless one, attain to the highly sacred region of kine. The trees there produce sweet fruits. Indeed, those trees are always adorned with excellent flowers and fruits. Those flowers, O best of regenerate persons, are endued with celestial fragrance. The entire soil of that region is made of gems. The sands there are all gold. The climate there is such that the excellencies of every season are felt. There is no mire, no dust. It is, indeed, highly auspicious. The streams that run there shine in resplendence for the red lotuses blooming upon their bosoms, and for the jewells and gems and gold that occur in their banks and that display the effulgence of the morning Sun. There are many lakes also in that region on whose breasts are many lotuses, mixed here and there with *Nymphœa stellata*, and having their petals made of costly gems, and their filaments adorned with a complexion like that of gold. They are also adorned with flowering forests of the *Nerium odorum* with thousands of beautiful creepers twining round them, as also with forests of *Santanakas* bearing their flowery burdens. There are rivers whose banks are variegated with many bright pearls and resplendent gems and shining gold. Portions of those regions are covered with excellent trees that are decked with jewels and gems of every kind. Some of them are made of gold and some display the splendour of fire. There stand many mountains made of gold, and many hills and eminences made of jewels and gems. These shine in beauty in consequence of their tall summits which are composed of all kinds of gems. The trees that adorn those regions always put forth flowers and fruits, and are always covered with dense foliage. The flowers always emit a celestial fragrance and the fruits are exceedingly sweet, O chief of Bharata's race. Those persons that are of righteous deeds, O Yudhishtira, always sport there in joy. Freed from grief and wrath, they pass their time there, crowned with the fruition of every wish. Persons of righteous deeds, possessed of fame, sport there in happiness, moving from place to place, O Bharata, on delightful vehicles of great beauty. Auspicious bands of *Apsaras* always amuse them there, with music and dance. Indeed, O Yudhishtira, a person goes to such regions as the reward of his making gifts of kine. Those regions which have for their lords *Pushan*, and the *Maruts* of great puissance, are attained to by givers of kine. In affluence the royal *Varuna* is regarded as pre-eminent. The giver of kine attains to affluence like that of *Varuna* himself. One should, with the steadiness of a vow, daily recite these Mantras declared by *Prajapati* himself (in respect of kine), viz.—*Yugandharah, Sûrupah, Vahurupah, Viswarupah, and Matara*,¹—He

1 These are the several names by which kine are known. The first is

who serves kine with reverence and who follows them with humility, succeeds in obtaining many invaluable boons from kine who become gratified with him. One should never, in even one's heart, do an injury to kine. One should, indeed, always confer happiness on them. One should always reverence kine and worship them, with bends of one's head. He who does this, restraining his senses the while and filled with cheerfulness, succeeds in attaining to that felicity which is enjoyed by kine (and which kine alone can confer). One should for three days drink the hot urine of the cow. For the next three days one should drink the hot milk of the cow. Having thus drunk for three days hot milk, one should next drink hot ghee for three days. Having in this way drunk hot ghee for three days, one should subsist for the next three days on air only. That sacred thing by whose aid the deities enjoy regions of felicity, that which is the most sacred of all sacred things, viz., ghee should then be borne on the head.¹ With the aid of ghee one should pour libations on the sacred fire. By making gifts of ghee, one should cause the Brahmana to utter benedictions on oneself. One should eat ghee and make gifts of ghee. As the reward of this conduct, one may then attain to that prosperity which belongs to kine. That man who, for a month, subsists upon the gruel of barley picked up every day from cow-dung, becomes cleansed of sins as grave as the slaughter of a Brahmana. After their defeat at the hands of the Daityas, the deities practised this expiation. It was in consequence of this expiation that they succeeded in regaining their position as deities. Verily, it was through this that they regained their strength and became crowned with success. Kine are sacred. They are embodiments of merit. They are high and most efficacious cleansers of all. By making gifts of kine unto the Brahmanas one attains to Heaven. Living in a pure state, in the midst of kine, one should mentally recite those sacred Mantras that are known by the name of Gomati, after touching pure water. By doing this, one becomes purified and cleansed (of all sins). Brahmanas of righteous deeds, who have been cleansed by knowledge, study of the Vedas, and observance of vows, should, only in the midst of sacred fires or kine or assemblies of Brahmanas, impart unto their disciples a knowledge of the Gomati Mantras which are every way like unto a sacrifice (for the merit they produce). One should observe a fast for three nights for receiving the boon constituted by a knowledge of the import of the Gomati Mantras. The man who is desirous of

probably derived from kine bearing the plough and thus assisting at tillage of the soil. The second implies beauty of form. The third is derived from the cow being regarded as the origin of all things in the universe: all things, therefore, are only so many forms of the cow. Viswarupa implies the same thing. Matara implies mothers, kine being regarded as the mothers of all.—T.

1 Ghee is regarded so sacred because of its use in sacrifices. It is with the aid of ghee that the deities have become what they are. Itself sacred, it is also cleansing at the same time.—T.

obtaining a son may obtain it by adoring these Mantras. He who desires the possession of wealth may have his desire gratified by adoring these Mantras. The girl desirous of having a good husband may have her wish crowned with success by the same means. In fact, one may acquire the fruition of every wish one may cherish, by adoring these sacred Mantras. When kine are gratified with the service one renders them, they are, without doubt, capable of granting the fruition of every wish. Even so, kine are highly blessed. They are the essential requisites of sacrifices. They are grantors of every wish. Know that there is nothing superior to kine !—

“Bhishma continued,—‘Thus addressed by his high-souled sire, Suka, endued with great energy, began from that time to worship kine every day. Do thou also, O son, conduct thyself in the same way !’ ”

SECTION LXXXII

“Yudhishtira said,—‘I have heard that the dung of the cow is endued with Sree. I desire to hear how this has been brought about, I have doubts, O grandsire, which thou shouldst dispel.’¹

“Bhishma said,—‘In this connection is cited the old story, O monarch, of the conversation between kine and Sree, O best of the Bharatas ! Once on a time the goddess Sree, assuming a very beautiful form, entered a herd of kine. The kine, beholding her wealth of beauty, became filled with wonder.

“ ‘The kine said,—‘Who art thou, O goddess ? Whence hast thou become unrivalled on Earth for beauty ? O highly blessed goddess, we have been filled with wonder at thy wealth of beauty ! We desire to know who thou art. Who, indeed, art thou ? Whither wilt thou proceed ? O thou of very superior splendour of complexion, do tell us in detail all we wish to know !

“ ‘Sree said,—Blessed be ye, I am dear unto all creatures. Indeed, I am known by the name of Sree. Forsaken by me, the Daityas have been lost for ever. The deities, viz., Indra, Vivaswat, Soma, Vishnu, Varuna, and Agni, having obtained me, are sporting in joy and will do so for ever. Verily, the Rishis and the deities, only when they are endued with me, become crowned with success. Ye kine, those beings meet with destruction into whom I do not enter ! Religion, wealth, and pleasure, only when endued with me, become sources of happiness. Ye kine who are givers of happiness, know that I am possessed of even such energy ! I wish to always reside in every one of you. Repairing to your presence, I solicit you. Be all of you endued with Sree !

“The kine said,—‘Thou art fickle and restless. Thou sufferest thyself to be enjoyed by many persons ! We do not desire to have thee !

1 ‘Sree’ is the goddess of Prosperity. The answer of Bhishma will explain the question fully.—T.

Blessed be thou, go whersoever thou pleasest. As regards ourselves, all of us are possessed of good forms. What need have we with thee? Go whersoever thou likest. Thou hast already (by answering our questions) gratified us exceedingly!

"Sree said,—Is it proper with you, ye kine that you do not welcome me? I am difficult of being attained. Why then do you not accept me? It seems, ye creatures of excellent vows, that the popular proverb is true, *viz.*, that it is certain that when one comes to another of one's own accord and without being sought, one meets with disregard. The gods, the Danavas, the Gandharvas, the Pisachas, the Uragas, the Raksbasas, and human beings succeed in obtaining me only after undergoing the severest austerities. You who have such energy, do ye take me! Ye amiable ones, I am never disregarded by any one in the three worlds of mobile and immobile creatures!

"The kine said,—We do not disregard thee, O goddess! We do not show thee a slight! Thou art fickle and of a very restless heart. It is for this only that we take leave of thee! What need of much talk? Do thou go whersoever thou choosest. All of us are endued with excellent forms. What need have we with thee, O sinless one?

"Sree said—Ye givers of honours, cast off by you in this way, I shall certainly be an object of disregard with all the world! Do ye show me grace! Ye are all highly blessed. Ye are ever ready to grant protection unto those that seek your protection. I have come to you soliciting your protection. I have no fault. Do you rescue me (from this situation). Know that I shall always be devoted to you! I am desirous of residing in any part, however repulsive, of your bodies. Indeed, I wish to reside in even your rectum! Ye sinless ones, I do not see that ye have any part in your bodies that may be regarded as repulsive, for ye are sacred, and sanctifying, and highly blessed! Do ye, however, grant my prayer. Do ye tell me in which part of your bodies I shall take up my residence!

Bhishma continued,—'Thus addressed by Sree, the kine, always auspicious and inclined to kindness unto all who are devoted to them, took counsel with one another, and then addressing Sree, said unto her, O king, these words.

"The kine said,—O thou of great fame, it is certainly desirable that we should honour thee! Do thou live in our urine and dung. Both these are sacred, O auspicious goddess!

"Sree said,—By good luck, ye have shown me much grace implying your desire to favour me. Let it be even as ye say! Blessed be ye all, I have really been honoured by you, ye givers of happiness!

"Bhishma continued,—'Having, O Bharata, made this compact with kine, Sree, there and then, in the very sight of those kine, rendered herself invisible. I have thus told thee, O son, the glory of the dung of kine. I shall once again discourse to thee of the glory of kine. Do thou listen to me!'"

SECTION LXXXIII

“Bhishma said,—They who make gifts of kine, and who subsist upon the remnants of things offered as libations on the sacred fire, are regarded, O Yudhishtira, as always performing sacrifices of every kind. No sacrifice can be performed without the aid of curds and ghee. The very character as sacrifice which sacrifices have, depends upon ghee. Hence ghee (or, the cow from which it is produced) is regarded as the very root of sacrifice. Of all kinds of gifts, the gift of kine is applauded as the highest. Kine are the foremost of all things. Themselves sacred, they are the best of cleansers and sanctifiers. People should cherish kine for obtaining prosperity and even peace. The milk, curds, and ghee that kine yield are capable of cleansing one from every kind of sin. Kine are said to represent the highest energy both in this world and the world that is above. There is nothing that is more sacred or sanctifying than kine, O chief of Bharata's race. In this connection is recited the ancient narrative, O Yudhishtira, of the discourse between the Grandsire and the chief of the celestials. After the Daityas had been defeated and Sakra had become the lord of the three worlds, all creatures grew in prosperity and became devoted to the true religion. Then, on one occasion, the Rishis, the Gandharvas, the Kinnaras, the Ūragas, the Rakshasas, the Deities, the Asuras, the winged creatures and the Prajapatis, O thou of Kuru's race, all assembled together and adored the Grandsire. There were Narada and Parvata and Viswvasu and Haha-Huhu, who sang in celestial strains for adoring that puissant lord of all creatures. The deity of wind bore thither the fragrance of celestial flowers. The Seasons also, in their embodied forms, bore the perfumes of flowers peculiar to each, unto that conclave of celestials, that gathering of all creatures of the universe, where celestial maidens danced and sang in accompaniment with celestial music. In the midst of that assembly, Indra, saluting the Lord of all the deities and bowing his head unto him with reverence, asked him, saying,—I desire, O Grandsire, to know why the region of kine is higher, O holy one, than the region of the deities themselves who are the lords of all the worlds. What austerities, what Brahmacharyya, O lord, did kine perform in consequence of which they are able to reside happily in a region that is even above that of the deities?—Thus addressed by Indra, Brahman said unto the slayer of Vala,—Thou hast always, O slayer of Vala, disregarded kine. Hence, thou art not acquainted with the glorious pre-eminence of kine. Listen now to me, O puissant one, as I explain to thee the high energy and glorious pre-eminence of kine, O chief of the celestials! Kine have been said to be the limbs of sacrifice. They represent sacrifice itself, O Vasava! Without them there can be no sacrifice. With their milk and the Havi produced therefrom, they uphold all creatures. Their male

children are engaged in assisting at tillage and thereby produce diverse kinds of paddy and other seeds. From them flow sacrifices and Havya and Kavya, and milk and curds and ghee. Hence, O chief of the deities, kine are sacred. Afflicted by hunger and thirst, they bear diverse burdens. Kine support the Munis. They uphold all creatures by diverse acts. O Vasava, kine are guileless in their behaviour. In consequence of such behaviour and of many well-performed acts, they are enabled to live always in regions that are even above ours. I have thus explained to thee today, O thou of a hundred sacrifices, the reason, O Sakra, of kine residing in a place that is high above that of the deities. Kine obtained many excellent forms, O Vasava, and are themselves givers of boons (to others). They are called Surabhis. Of sacred deeds and endued with many auspicious indications, they are highly sanctifying. Listen to me also, O slayer of Vala, as I tell thee in detail the reason why kine,—the children of Surabhi,—have descended on the Earth, O best of the deities. In days of yore, O son, when in the Devayuga the high-souled Danavas became lords of the three worlds, Aditi underwent the severest austerities and got Vishnu within her womb (as the reward thereof). Verily, O chief of the celestials, she had stood upon one leg for many long years, desirous of having a son.¹ Beholding the great goddess Aditi thus undergoing the severest austerities, the daughter of Daksha, *viz.*, the illustrious Surabhi, herself devoted to righteousness, similarly underwent very severe austerities upon the breast of the delightful mountains of Kailasa that are resorted to by both the deities and the Gandhārvas. Established on the highest Yoga, she also stood upon one leg for eleven thousand years. The deities with the Rishis and the great Nagas all became scorched with the severity of her penances. Repairing thither with me, all of them began to adore that auspicious goddess. I then addressed that goddess endued with penances, and said,—O goddess, O thou of faultless conduct, for what purpose dost thou undergo such severe austerities. O highly blessed one, I am gratified with thy penances, O beautiful one! Do thou, O goddess, solicit what boon thou desirest. I shall grant thee whatever thou mayst ask I—Even these were my words unto her, O Purandara. Thus addressed by me, Surabhi answered me, saying,—I have no need, O Grandsire, of boons. Even this, O sinless one, is a great boon to me that thou hast been gratified with me I—Unto the illustrious Surabhi, O chief of the celestials who said so unto me, O lord of Sachi, I answered even in these words, O foremost of the deities, *viz.*,—O goddess, with this exhibition of thy freedom from cupidity and desire and with these penances of thine, O thou of beautiful face, I have been exceedingly gratified. I, therefore, grant thee the boon of immortality. Thou shalt

¹ 'Devendreshu' is evidently a misreading for 'Daitendreshu.'—T.

dwell in a region that is higher than the three worlds, through my grace. That region shall be known to all by the name of Goloka. Thy offspring, ever engaged in doing good acts, will reside in the world of men. In fact, O highly blessed one, thy daughters will reside there. All kinds of enjoyment, celestial and human, that thou mayst think of will immediately be thine. Whatever happiness exists in Heaven, will also be thine, O blessed one !—The regions, O thou of a hundred eyes, that are Surabhi's are endued with means for the gratification of every wish. Neither Death, nor Decrepitude, nor fire, can overcome its denizens. No ill-luck, O Vasava, exists there. Many delightful woods, and delightful ornaments and objects of beauty may be seen there. There many beautiful cars, all excellently equipt and which move at the will of the rider, may be seen, O Vasava, O thou of eyes like lotus petals, it is only by Brahmacharyya, by penances, by Truth, by self-restraint, by gifts, by diverse kinds of righteous deeds, by sojourns to sacred waters, in fact, by severe austerities and righteous acts well performed, that one can attain to Goloka. Thou have asked me, O Sakra, and I have answered thee in full. O slayer of Asuras, thou shouldst never disregard kine !

“Bhishma continued,—‘Having heard these words of the self-born Brahman, O Yudhishtira, Sakra of a thousand eyes began from that time to worship kine every day and to show them the greatest respect. I have thus told thee everything about the sanctifying character of kine, O thou of great splendour. The sacred and high pre-eminence and glory of kine, that is capable of cleansing one from every sin, has, O chief of men, been thus explained to thee. That man who with senses withdrawn from every other object will recite this account unto Brahmanas, on occasions when Havya and Kavya are offered, or at sacrifices, or on occasions of adoring the Pitris, succeeds in conferring upon his ancestors an inexhaustible felicity fraught with the fruition of every wish. That man who is devoted to kine succeeds in obtaining the fruition of every wish of his. Indeed, even those women that are devoted to kine succeed in obtaining the accomplishment of every wish of theirs. He that desires sons obtains sons. He that desires daughters obtains daughters. He that desires wealth succeeds in acquiring wealth, and he that desires religious merit succeeds in winning religious merit. He that desires knowledge acquires knowledge, and he that desires felicity succeeds in acquiring felicity. Indeed, O Bharata, there is nothing that is unattainable to one that is devoted to kine.’”

SECTION LXXXIV

“Yudhishtira said,—‘Thou hast, O grandsire, discoursed to me on the gift of kine that is fraught with great merit. In the case of kings observant of their duties, that gift is most meritorious. Sovereignty is

always painful. It is incapable of being borne by persons of uncleaned souls. In the generality of cases, kings fail to attain to auspicious ends. By always making, however, gifts of earth, they succeed in cleansing themselves (of all their sins). Thou hast, O prince of Kuru's race, discoursed to me on many duties. Thou hast discoursed to me on the gifts of kine made by king Nriga in days of old. The Rishi Nachiketa, in ancient times, had discoursed on the merits of this act. The Vedas and the Upanishads also have laid down that in all sacrifices,—in fact, in all kinds of religious acts,—the Dakshina should be earth or kine or gold. The Srutis, however, declare that of all Dakshinas, gold is very superior, and is, indeed, the best. I desire, O grandsire, to hear thee discourse truly on this topic. What is gold? How did it spring up? When did it come into existence? What is its essence? Who is its presiding deity? What are its fruits? Why is it regarded as the foremost of all things? For what reason do men of wisdom applaud the gift of gold? For what reason is gold regarded as the best Dakshinas in all sacrifices? Why also is gold regarded as a cleanser superior to earth itself and kine? Why, indeed, is it regarded so superior as a Dakshina? Do thou, O grandsire, discourse to me on all this!

“Bhishma said,—‘Listen, O king, with concentrated attention to me as I recite to thee in detail the circumstances connected with the origin of gold as understood by me. When my father Santanu of great energy departed from this world, I preceeded to Gangadwara for performing his Sraddha. Arrived there I commenced the Sraddha of my Sire. My mother Janhavi, coming there, rendered me great help. Inviting many ascetics crowned with success and causing them to take their seats before me, I commenced the preliminary rites consisting of gifts of water and of other things. Having with a concentrated mind performed all preliminary rites as laid down in the scriptures, I set myself to duly offer the obsequial cake. I then saw, O king, that a handsome arm, adorned with Angadas and other ornaments, rose up, piercing the ground, through the blades of Kusa grass which I had spread. Beholding that arm rise from the ground, I became filled with wonder. Indeed, O chief of Bharata's race, I thought that my Sire had come himself for accepting the cake I was about to offer. Reflecting then, by the light of the scriptures, the conviction soon came upon me that the ordinance does occur in the Vedas that the cake should not be presented into the hand of him whose Sraddha is performed. Even this was the conviction that took possession of my mind, viz., that the obsequial cake should never be presented in this world by a man into the visible hand of the man whose obsequial rites are performed. The Pitris do not come in their visible forms for taking the cake. On the other hand, the ordinance provides that it should be presented on the blades of Kusa grass spread on the earth for the purpose. I then, disregarding that hand

which constituted an indication of my Sire's presence, and recollecting the true ordinance depending upon the authority of the scriptures respecting the mode of presenting the cake, offered the entire cake, O chief of the Bharatas, upon those blades of Kusa grass that were spread before me. Know, O prince of men, that what I did was perfectly consistent with the scriptural ordinance. After this, the arm of my Sire, O monarch, vanished in our very sight. On that night as I slept, the Pitris appeared to me in a dream. Gratified with me they said, O chief of Bharata's race, even these words,—We have been pleased with thee, for the indication thou hast afforded today of thy adherence to the ordinance. It has pleased us to see that thou hast not swerved from the injunctions of the scriptures. The scriptural ordinance, having been followed by thee, has become more authoritative, O king. By such conduct thou hast honoured and maintained the authority of thyself, the scriptures, the auditions of the Vedas, the Pitris and the Rishis, the Grandsire Brahman himself, and those seniors, viz., the Prajapatis. Adherence to the scriptures has been maintained. Thou hast today, O chief of the Bharatas, acted very properly. Thou hast made gifts of earth and kine. Do thou make gifts of gold. The gift of gold is very cleansing. O thou that art well-conversant with duties, know that by such acts of thine, both ourselves and our fore-fathers will all be cleansed of all our sins. Such gifts rescue both ancestors and descendants to the tenth degree of the person who makes them!—Even these were the words that my ancestors, appearing unto me in a dream, said unto me. I then awoke, O king, and become filled with wonder. Indeed, O chief of Bharata's race, I set my heart then upon making gifts of gold. Listen now, O monarch, to this old history. It is highly praise-worthy and it extends the period of his life who listens to it. It was first recited to Rama the son of Jamadagni. In former days Jamadagni's son Rama, filled with great wrath, exterminated the Kshatriyas from off the face of the Earth for thrice seven times. Having subjugated the entire Earth, the heroic Rama of eyes like lotus petals began to make preparations for performing a Horse-sacrifice, O king, that is praised by all Brahmanas and Kshatriyas and that is capable of granting the fruition of every wish. That sacrifice cleanses all creatures and enhances the energy and splendour of those who succeed in performing it. Endued with great energy, Rama, by the performance of that sacrifice became sinless. Having, however, performed that foremost of sacrifices, the high-souled Rama failed yet to attain to perfect lightness of heart. Repairing unto Rishis conversant with every branch of learning as also the deities, Rama of Bhrigu's race questioned them. Filled with repentance and compassion, he addressed them, saying,—Ye highly blessed ones, do ye declare that which is more cleansing still for men engaged in fierce deeds?—Thus addressed by him, those great Rishis, fully acquainted

with the Vedas and the scriptures, answered him, saying.—O Rama, guided by the authority of the Vedas, do thou honour all learned Brahmanas. Following this conduct for sometime, do thou once more ask the regenerate Rishis as to what should be done by thee for cleansing thyself ! Follow the advice which those persons of great wisdom would give !—Repairing then to Vasishtha and Agastya and Kasyapa, that delighter of the Bhrigus, endued with great energy, asked them the very question.—Ye foremost of Brahmanas, even this is the wish that has arisen in my heart. How, indeed, may I succeed in cleansing myself ? By what acts and rites may this be brought about ? Or, if by gifts, what is that article by giving away which this wish of mine may be accomplished ? Ye foremost of righteous persons, if your minds be inclined to do me a favour, then do tell me, ye that are endued with wealth of asceticism, what is that by which I may succeed in cleansing myself !

“The Rishis said,—O delighter of the Bhrigus, the mortal that has sinned becomes cleansed by making gifts of kine, of earth, and of wealth. Even this is what we have heard. There is another gift that is regarded as a great cleanser. Listen to us, O regenerate Rishi, as we discourse on it ! That article is excellent and is endued with wonderful aspect and is, besides, the offspring of Fire. In days of yore, the god Agni burnt all the world. It has been heard by us that from his seed sprung gold of bright complexion. It came to be celebrated under the name of good-complexioned. By making gifts of gold thou art sure to have thy wish crowned with fruition.—Then the illustrious Vasishtha in especial, of rigid vows, addressing him, said,—Hear, O Rama, how gold, which has the splendour of fire, first sprang into existence. That gold will confer merit on thee. In matters of gifts, gold is highly applauded. I shall also tell thee what is gold, whence it has come, and how it has come to be invested with superior attributes. Listen to me, O thou of mighty arms, as I discourse upon these topics. Know this as certain that gold is of the essence of Fire and Soma. The goat is Fire, (for if given, it leads to the region of the deity of fire) ; the sheep is Varuna (for it leads to the region of Varuna the lord of waters) ; the horse is Surya (for it leads to the region of Surya) ; elephants are Nagas (for they lead to the world of Nagas) ; buffaloes are Asuras (for they lead to the region of Asuras) ; Cocks and boars are Rakshasas (for they lead to the regions of the Rakshasas), O delighter of the Bhrigus ; earth is sacrifice, kine, water, and Soma, (for it leads to the merits of sacrifice, and to the region of kine, of the lord of waters and of Soma). Even these are the declarations of the Smritis. Churning the entire universe, a mass of energy was found. That energy is gold. Hence, O Regenerate Rishi, compared to all these objects (which I have named above) gold is certainly superior. It is a precious thing, high and excellent.¹ It is for

1 The commentator explains that hence, by making gifts of gold, one comes to be regarded as making gifts of the entire universe.—T.

this reason that the deities and Gandharvas and Uragas and Rakshasas and human beings and Pisachas hold it with care. All these beings, O son of Bhrigu's race, shine in splendour, with the aid of gold, after converting it into crowns and armlets and diverse kinds of ornaments. It is also for this reason that gold is regarded as the most cleansing of all cleansing things such as earth and kine and all other kinds of wealth, O prince of men. The gift of gold, O puissant king, is the highest gift. It is distinguished above the gifts of earth, of kine, and of all other things. O thou that art endued with the effulgence of an immortal, gold is an eternal cleanser. Do thou make gifts of it unto the foremost of Brahmanas as it is the foremost of cleansing things. Of all kinds of Dakshina, gold is the best. They who make gifts of gold are said to be givers of all things. Indeed, they who make gifts of gold come to be regarded as givers of deities. Agni is all the deities in one, and gold has Agni for its essence. Hence it is that the person who makes gifts of gold gives away all the deities. Hence, O chief of men, there is no gift higher than the gift of gold.

"Vasishtha continued,—Hear once more, O regenerate Rishi, as I discourse upon it, the pre-eminence of gold, O foremost of all wielders of weapons. I heard this formerly in the Purana, O son of Bhrigu's race. I represent the speech of Prajapati himself. After the wedding was over of the illustrious and high-souled Rudra armed with the trident, O son of Bhrigu's race, with the goddess who became his spouse, on the breast of that foremost of mountains, *viz.*, Himavat, the illustrious and high-souled deity wished to unite himself with the goddess. Thereupon all the deities, penetrated with anxiety, approached Rudra. Bending their heads with reverence and gratifying Mahadeva and his boon-giving spouse Uma, both of whom were seated together, they addressed Rudra, O perpetuator of Bhrigu's race, saying,—This union, O illustrious and sinless one, of thine with the goddess, is a union of one endued with penances with another of penances as severe! Verily, it is the union, O lord, of one possessed of very great energy with another whose energy is scarcely less! Thou, O illustrious one, art of energy that is irresistible. The goddess Uma, also is possessed of energy that is equally irresistible. The offspring that will result from a union like this, will, without doubt, O illustrious deity, be endued with very great might. Verily, O puissant lord, that offspring will consume all things in the three worlds without leaving a remnant. Do thou then, O lord of all the universe, O thou of large eyes, great unto these deities prostrated before thee, a boon from desire of benefiting the the three worlds! Do thou, O puissant one, restrain this high energy of thine which may become the seed of offspring. Verily, that energy is the essence of all forces in the three worlds. Ye two, by an act of congress, are sure to scorch the universe! The offspring that will be born of you

two will certainly be able to afflict the deities ! Neither the goddess Earth, nor the Firmament, nor Heaven, O puissant one, nor all of them together, will be able to bear thy energy, we firmly believe. The entire universe is certain to be burnt through the force of thy energy. It behoveth thee, O puissant one, to show us favour, O illustrious deity. That favour consists in thy not begetting a son, O foremost of the deities, upon the goddess Uma. Do thou, with patience, restrain thy fiery and puissant energy !—Unto the deities that said, so the holy Mahadeva having the bovine bull for his sign, O regenerate Rishi, answered, saying,—So be it !—Having said so, the deity that has the bull for his vehicle, drew up his vital seed. From that time he came to be called by the name of *Urdharetas* (one that has drawn up the vital seed). The spouse of Rudra, however, at this endeavour of the deities to stop procreation, became highly incensed. In consequence of her being of the opposite sex (and, therefore, endued with little control upon her temper) she used harsh words :—Since ye have opposed my lord in the matter of procreating an offspring when he was desirous of procreating one upon me, as the consequence of this act, ye deities, ye all shall become sonless. Verily, since ye have opposed the birth of an offspring from me, therefore, ye shall have no offspring of your own !—At the time this curse was denounced, O perpetuator of Bhrigu's race, the deity of fire was not there. It is in consequence of this curse of the goddess that the deities have become childless. Rudra, solicited by them, held in him himself his energy of incomparable puissance. A small quantity, however, that came out of his body fell down on the Earth. That seed, falling on the Earth, leaped into a blazing fire and there began to grow (in size and power) most wonderfully. The energy of Rudra, coming in contact with another energy of great puissance, became identified with it in respect of essence. Meanwhile all the deities having *Sakra* at their head, were scorched a good deal by the Asura named *Taraka*. The *Adityas*, the *Vasus*, the *Rudras*, the *Maruts*, the *Aswins*, and the *Saddhyas* all became exceedingly afflicted in consequence of the prowess of that son of *Diti*. All the regions of the deities, their beautiful cars, and their palatial mansions, and the retreats of the *Rishis*, were snatched away by the *Asuras*. Then the deities and the *Rishis*, with cheerless hearts, sought the protection of the illustrious and puissant *Brahman* of unfading glory."

SECTION LXXXV

"—The Deities said,—The Asura named *Taraka* who has received boons from thee, O puissant one, is afflicting the deities and the *Rishis*. Let his death be ordained by thee ! O Grandsire, great has been our fear from him. O illustrious one, do thou rescue us ! We have no other refuge than thee ?

“Brahman said,—I am equal in my behaviour towards all creatures. I cannot, however, approve of unrighteousness. Let Taraka, that opponent of the deities and Rishis, be quickly destroyed. The Vedas and the eternal duties shall not be exterminated, ye foremost of celestials! I have ordained what is proper, in this matter. Let the fever of your hearts be dispelled.—

“—The Deities said,—In consequence of thy having granted him boons, that son of Diti has been proud of his might. He is incapable of being slain, by the deities. How then will his death be brought about? The boon which, O Grandsire, he has obtained from thee is that he should not be slayable by deities or Asuras or Rakshasas. The deities have also been cursed by the spouse of Rudra in consequence of their endeavour in former days to stop propagation. The curse denounced by her has been, O lord of the universe, even this, *viz.*, that they are not to have any offspring!—

“—Brahman said,—Ye foremost of deities, Agni was not there at the time the curse was denounced by the goddess. Even he will beget an offspring for the destruction of the enemies of the gods. Transcending all the deities and Danavas and Rakshasas and human beings and Gandharvas and Nagas and feathery creatures, the offspring of Agni with his dart, which in his hands will be a weapon incapable of being baffled if once hurled at the foe, will destroy Taraka from whom your fear hath arisen. Verily, all other enemies of yours will also be slain by him. Will is eternal. That Will is known by the name of Kama and is identical with Rudra's seed a portion of which fell into the blazing form of Agni. That energy, which is a mighty substance, and which resembles a second Agni, will be cast by Agni into Ganga for producing an offspring upon her in order to effect the destruction of the enemies of the gods. Agni did not come within the range of Uma's curse. The eater of sacrificial libations was not present there when the curse was denounced. Let the deity of fire, therefore, be searched out. Let him now be set to this task. Ye sinless ones, I have told you what the means are for the destruction of Taraka. The curses of those that are endued with energy fail to produce any effect upon those that are endued with energy. Forces, when they come into contact with something that is endued with stronger force, become weakened. They that are endued with penances are competent to destroy even the boon-giving deities who are indestructible. Will, or Like, or Desire (which is identifiable with Agni) sprang in former times and is the most eternal of all creatures. Agni is the Lord of the universe. He is incapable of being apprehended or described. Capable of going everywhere and existing in all things, he is the Creator of all beings. He lives in the hearts of all creatures. Endued with great puissance, He is older than Rudra himself. Let that eater of sacrificial libations, who is a mass of energy, be

searched out. That illustrious deity will accomplish this desire of your hearts!—Hearing these words of the Grandsire, the high-souled gods then proceeded to search out the god of fire with hearts cheerful in consequence of their purpose having been crowned with success. The gods and the Rishis then searched every part of the three worlds, their hearts filled with the thought of Agni and eagerly desiring to obtain a sight of him. Endued with penances, possessed of prosperity, celebrated over all the worlds, those high-souled ones, all crowned with ascetic success, sojourned over every part of the universe, O foremost one of Bhrigu's race. They failed, however, to find out the eater of sacrificial libations who had concealed himself by merging his self into self.¹ About this time, a frog, living in water, appeared on the surface thereof from the nethermost regions, with cheerless heart in consequence of having been scorched by the energy of Agni. The little creature addressed the deities who had become penetrated with fear and who were all very eager to obtain a sight of the deity of fire, saying,—Ye gods, Agni is now residing in the nethermost regions. Scorched by the energy of that deity, and unable to bear it longer, I have come hither! The illustrious bearer of sacrificial libations, ye gods, is now under the waters. He has created a mass of waters within which he is staying. All of us have been scorched by his energy. If, ye gods, ye desire to obtain a sight of him,—verily, if ye have any business with him,—do ye go to him thither! Do, indeed, repair thither. As regards ourselves, we shall fly from this place, ye deities, from fear of Agni!—Having said this much, the frog dived into the water. The eater of sacrificial libations learnt the treachery of the frog. Coming to that animal, he cursed the whole race, saying,—Ye shall henceforth be deprived of the organ of taste!—Having denounced this curse on the frog, he left the spot speedily for taking up his abode elsewhere. Verily, the puissant deity did not show himself. Seeing the plight to which the frogs were reduced for having done them a service, the deities, O best of the Bhrigus, showed favour unto those creatures. I shall tell thee everything regarding it. Do thou listen to me, O mighty-armed hero!—

—The Deities said,—Though deprived of tongues through the curse of Agni and, therefore, reft of the sensation of taste, ye shall yet be able to utter diverse kinds of speech. Living within holes, deprived of food, reft of consciousness, wasted and dried up, and more dead than alive, the Earth will yet hold you all. Ye shall also be able to wander about at night-time when everything is enveloped in thick darkness!—Having said this unto the frogs, the deities once more went over every part of the Earth for finding out the deity of blazing flames. In spite of all their efforts, however, they failed to get at him. Then, O perpetuator of Bhrigu's race, an elephant, as large and mighty as the elephant

¹ I.e. into water, for water is identical with Agni.—T.

of Sakra, addressed the gods, saying,—Agni is now residing within this Aswattha tree!—Incensed with wrath, Agni cursed all the elephants, O descendant of Bhrigu, saying,—Your tongues will be bent back!—Having been pointed out by the elephants, the deity of fire cursed all elephants even thus and then went away and entered the heart of the Sami tree from desire residing within it for sometime. Listen now, O puissant hero, what favour was shown unto the elephants, O foremost one of Bhrigu's race, by the deities of unbaffled prowess who were all gratified with the service a representative of theirs had done to them.—

“—The Deities said,—With the aid of even your tongues bent inwards ye shall be able to eat all things, and with even those tongues ye shall be able to utter cries that will only be indistinct!—Having blessed the elephants in this way, the denizens of Heaven once more resumed their search after Agni. Indeed, having issued out of the Aswattha tree, the deity of fire had entered the heart of Sami. This new abode of Agni was divulged by a parrot. The gods thereupon proceeded to the spot. Enraged with the conduct of the parrot, the deity of blazing flames cursed the whole parrot race, saying,—Ye shall from this day be deprived of the power of speech!—Indeed, the eater of sacrificial libations turned up the tongues of all the parrots. Beholding Agni at the place pointed out by the parrot, and witnessing the curse denounced upon him, the gods, feeling a compassion for the poor creature, blessed him, saying,—In consequence of thy being a parrot, thou shalt not be wholly deprived of the power of speech. Though thy tongue has been turned backwards, yet speech thou shalt have, confined to the letter K. Like that of a child or an old man, thy speech shall be sweet and indistinct and wonderful!—Having said these words unto the parrot, and beholding the deity of fire within the heart of the Sami, the gods made Sami wood a sacred fuel fit for producing fire in all religious rites. It was from that time that fire is seen to reside in the heart of the Sami. Men came to regard the Sami as proper means for producing fire (in sacrifice).¹ The waters that occur in the nethermost regions had come into contact with the deity of blazing flames. Those heated waters, O thou of Bhrigu's race, are vomited forth by the mountain springs. In consequence, indeed, of Agni having resided in them for sometime, they became hot through his energy. Meanwhile Agni, beholding the gods, became grieved. Addressing the deities, he asked them,—What is the reason of your presence here?—Unto him the deities and the great Rishis said,—We wish to set thee to a particular task. It behoveth thee to accomplish it! When accomplished, it will redound greatly to thy credit!

1 This refers to the practice of making the sacrificial fire by rubbing two sticks of Sami. It is a very inflammable wood and is used hence in all sacred rites.—T.

"—Agni said,—Tell me what your business is. I shall, ye gods, accomplish it ! I am always willing to be set by you to any task you wish ! Do not scruple, therefore, to command me !

"—The Deities said,—There is an Asura of the name of Taraka who has been filled with pride in consequence of the boon he has obtained from Brahman. Through his energy he is able to oppose and discomfit us. Do thou ordain his destruction ! O sire, do thou rescue these deities, these Prajapatiṣ, and these Rishis, O highly blessed Pavaka ! O puissant one, do thou beget a heroic son possessed of thy energy, who will dispel, O bearer of sacrificial libations, our fears from that Asura ! We have been cursed by the great goddess Uma. There is nothing else than thy energy which can be our refuge now. Do thou, therefore, O puissant deity, rescue us all !—Thus addressed, the illustrious and irresistible bearer of sacrificial libations answered, saying,—Be it so !—and he then proceeded towards Ganga otherwise called Bhagirathi. He united himself in (spiritual) congress with her and caused her to conceive. Verily, in the womb of Ganga the seed of Agni began to grow even as Agni himself grows (when supplied with fuel and aided by the wind). With the energy of that god, Ganga became exceedingly agitated at heart. Indeed, she suffered great distress and became unable to bear it. When the deity of blazing flames cast his seed endued with great energy into the womb of Ganga, a certain Asura (bent on purposes of his own) uttered a frightful roar. In consequence of that frightful roar uttered by the Asura for purposes of his own (and not for terrifying her), Ganga became very much terrified and her eyes rolled in fear and betrayed her agitation. Deprived of consciousness, she became unable to bear her body and the seed within her womb. The daughter of Janhu, inseminated with the energy of the illustrious deity, began to tremble. Overwhelmed with the energy of the seed she held in her womb, O learned Brahmana, she then addressed the deity of blazing fire, saying,—I am no longer capable, O illustrious one, of bearing thy seed in my womb. Verily, I am overcome with weakness by this seed of thine. The health I had in days before is no longer mine. I have been exceedingly agitated, O illustrious one, and my heart is dead within me, O sinless one. O foremost of all persons endued with penances, I am incapable of bearing thy seed any longer. I shall cast it off, induced by the distress that has overtaken me, and not by caprice. There has been no actual contract of my person with thy seed, O illustrious deity of blazing flames ! Our union, having for its cause the distress that has overtaken the deities, has been suitable and not of the flesh, O thou of great splendour. Whatever merit or otherwise there may be in this act (intended to be done by me), O eater of sacrificial libations, must belong to thee. Verily, I think, the righteousness or unrighteousness of this deed must be thine !—Unto her the deity of fire said,—Do thou bear the seed ! Do, indeed, bear the foetus endued with my enegy. It will lead to great

results. Thou art, verily, capable of bearing the entire Earth. Thou wilt gain nothing by not holding this energy.—That foremost of streams, though thus dissuaded by the deity of fire as also by all the other deities, cast off the seed on the breast of Meru, that foremost of all mountains. Capable (somehow) of bearing that seed, yet oppressed by the energy of Rudra (for Agni is identical with Rudra), she failed to hold that seed longer in consequence of its burning energy. After she had cast it off, through sheer distress, that blazing seed having the splendour of fire, O perpetuator of Bhrigu's race, Agni saw her, and asked that foremost of streams,—Is it all right with the foetus thou hast cast off? Of what complexion has it been, O goddess? Of what form does it look? With what energy does it seem to be endued? Do thou tell me all about it!

—Ganga said,—The foetus is endued with the complexion of gold. In energy it is even like thee, O sinless one! Of an excellent complexion, perfectly stainless, and blazing with splendour, it has illuminated the entire mountain. O foremost of all persons endued with penances, the fragrance emitted by it resembles the cool perfume that is scattered by lakes adorned with lotuses and *Nymphœa stellata*, mixed with that of the *Nauclea Cadamba*. With the splendour of that foetus everything around it seemed to be transformed into gold even as all things on mountain and low land seem to be transformed into gold by the rays of the Sun. Indeed, the splendour of that foetus, spreading far, falls upon mountains and rivers and springs. Indeed, it seems that the three worlds, with all their mobile and immobile creatures, are being illuminated by it. Even of this kind is thy child. O illustrious bearer of sacrificial libations. Like unto Surya or thy blazing self, in beauty it is even like a second Soma!—Having said these words, the goddess disappeared there and then. Pravaka also, of great energy, having accomplished the business of the deities proceeded to the place he liked, O delighter of the Bhrigus. It was in consequence of the result of this act that the Rishis and the deities bestowed the name of *Hiranyaretas* upon the deity of fire.¹ And because the Earth held that seed (after the goddess Ganga had cast it upon her), she also came to be called by the name of *Vasumati*. Meanwhile, that foetus, which had sprung from Pavaka and been held for a time by Ganga,² having fallen on a forest of reeds, began to grow and at last assumed a wonderful form. The presiding goddess of the constellation *Krittika* beheld that form resembling the rising Sun. She thenceforth began to rear that child as her son with the sustenance of her breast. For this reason that child of pre-eminent splendour came to be called *Kartikeya* after her name. And because he

1 'Hiranyaretas' implies having gold for his vital seed.—T.

2 'Vasumati' implies 'endued with wealth,' so called because the seed of Agni, identified with gold, is wealth of the highest kind and fell on the Earth who from that time began to hold it.—T.

grew from seed that fell out of Rudra's body, he came to be called Skanda. The incident also of his birth having taken place in the solitude of a forest of reeds, concealed from everybody's view, led to his being called by the name of Guha. It was in this way that gold came into existence as the offspring of the deity of blazing flames.¹ Hence it is that gold came to be looked upon as the foremost of all things and the ornament of the very gods. It was from this circumstance that gold came to be called by the name of Jatarupam.² It is the foremost of all costly things, and among ornaments also it is the foremost. The cleanser among all cleansing things, it is the most auspicious of all auspicious objects. Gold is truly the illustrious Agni, the Lord of all things, and the foremost of all Prajapatis. The most sacred of all sacred things is gold, O foremost of regenerate ones. Verily, gold is said to have for its essence Agni and Soma!

"Vasishtha continued,—This history also, O Rama, called Brahma-darsana, was heard by me in days of yore, respecting the achievement of the Grandsire Brahman who is identifiable with the Supreme Soul. To a sacrifice performed in days of yore by that foremost of gods, viz., Lord Rudra, O thou of great might, who on that occasion had assumed the form of Varuna, there came the Munis and all the deities with Agni at their head. To that sacrifice also came all the sacrificial limbs (in their embodied forms), and the Mantra called Vashat in his embodied form. All the Samans also and all the Yajushes, numbering by thousands and in their embodied forms, came there. The Rig-Veda also came there, adorned with the rules of orthoepy. The Lakshanas, the Suras, the Tomas, the Niruktas, the Notes arranged in rows, and the syllable Om, as also Nigraha and Pragraha, all came there and took their residence in the eye of Mahadeva. The Vedas with the Upanishads, Vidya and Savitri, as also, the Past, the Present, and the Future, all came there and were held by the illustrious Siva. The puissant Lord of all then poured libations himself into his own self. Indeed, the wielder of Pinaka caused that Sacrifice of multifarious form to look exceedingly beautiful. He is Heaven, Firmament, Earth, and the Welkin. He is called the Lord of the Earth. He is the Lord whose sway is owned by all obstacles. He is endued with Sree and He is identical with the deity of blazing flames. That illustrious deity is called by various names. Even He is Brahman and Siva and Rudra and Varuna and Agni and Prajapati. He is the auspicious Lord of all creatures. Sacrifice (in his embodied form), and Penance, and all the union rites, and the goddess Diksha blazing with rigid observances, the several Points of the compass

1 'Skanda' is derived from 'Skanna' or fallen out. 'Guha' implies secret. The secrecy of his birth in the wilderness led to the bestowal of this name. He has many other names.—T.

2 'Jatarupa, refers to the incident of its having assumed an excellent form after its birth from Agni.—T.

with the deities that respectively preside over them, the spouses of all the deities, their daughters, and the celestial mothers, all came to together in a body. Pasūpati, O perpetuator of Bhrigu's race. Verily, beholding that sacrifice of the high-souled Mahadeva who had assumed the form of Varuna, all of them became highly pleased. Seeing the celestial damsels of great beauty, the seed of Brahman came out and fell upon the Earth. In consequence of the seed having fallen on the dust, Pushan (Surya) took up that dust mixed with the particles of seed from the Earth with his hands and cast it into the sacrificial fire. Meanwhile, the sacrifice with the sacred fire of blazing flames was commenced and it went on. Brahman (as the Hotri) was pouring libations on the fire. While thus employed, the Grandsire became excited with desire (and his seed came out). As soon as that seed came out, he took it up with the sacrificial ladle and poured it as a libation of ghee, O delighter of the Bhrigus, with the necessary Mantras, on the blazing fire. From that seed, Brahman of great energy caused the four orders of creatures to spring into existence. That seed of the Grandsire was endued with the three attributes of Sattwa, Rajas, and Tamas. From that element in it which represented the principle of Rajas, sprang all mobile creatures endued with the principle of Pravritti or action.¹ From the element of Tamas in it, sprang all immobile creatures. The principle of Sattwa, however, which dwelt in that seed, entered both kinds of existences. That attribute of Sattwa is of the nature of Tejas or Light (being identical with Buddhi or the Understanding). It is eternal and of it is unending Space.² In all creatures the attribute of Sattwa is present and is identical with that light which shows what is right and what is wrong. When the seed of Brahman was thus poured as a libation on that sacrificial fire, there sprang from it, O mighty one, three beings into existence. They were three male persons, endued with bodies that partook of the characters of the circumstances from which they respectively sprang. One arose first from the flames of the fire (called Bhrik) and hence he came to be called by the name of Bhrigu. A second came from the burning charcoals (called Angara) and hence he came to be called by the name of Angiras. The third sprang from a heap of extinguished char-coals and he came to be called by the name of Kavi. It has been already said that the first came out with flames emanating from his body and hence he was called Bhrigu. From the rays of the sacrificial fire sprang another called Marichi. From Marichi (afterwards) sprang Kasyapa. It has been already said that from the (burning) charcoals sprang Angiras. The (diminutive) Rishis called Valikhillyas sprang

1 The Commentator explains,—'Pravrittīpradbanam jangamamabbut.'

2 'Sa guna' refers to Sattwa. Tejas is identical with Buddhi, because Buddhi, like Light, discovers all things. Sattwa, again, being of the nature of space, or rather being space itself, is of universal form; that is, Sattwa is all-pervading.—T.

from the blades of Kusa grass spread out in that sacrifice. From the same blades of Kusa grass, O thou of great puissance, sprang Atri. From the ashes of the fire sprang all those that are numbered among the regenerate Rishis, viz., the Vaikhanashas, endued with penances and devoted to Vedic lore and all excellent accomplishments. From the eyes of Agni sprang the twin Aswins endued with great beauty of person. At last, from his ears, sprang all the Prajapatis. The Rishis sprang from the pores of Agni's body. From his sweat sprang Schandas, and from his strength sprang Mind. For this reason Agni has been said to be all the deities in his individual self, by Rishis endued with Vedic lore, guided by the authority of the Vedas. The pieces of wood that keep alive the flames of Agni are regarded as the Months. The juices that the fuel yields constitute the Fortnights. The liver of Agni is called the Day and Night, and his fierce light is called the Muhurtas. The blood of Agni is regarded as the source of the Rudras. From his blood sprang also the gold-complexioned deities called the Maitradevatas. From his smoke sprang the Vasus. From his flames sprang the Rudras as also the (twelve) Adityas of great effulgence. The Planets and Constellations and other stars that have been set in their respective orbits in the firmament, are regarded as the (burning) char-coals of Agni. The first Creator of the universe declared Agni to be Supreme Brahma and Eternal, and the giver of all wishes. This is verily a mystery.

"—After all these births had taken place, Mahadeva who had assumed the form of Varuna (for his sacrifice) and who had Pavana for his soul, said,—This excellent Sacrifice is mine. I am the Grahapati in it. The three beings that first sprang from the sacrificial fire are mine ! Without doubt, they should be regarded as my offspring. Know this, ye gods who range through the skies ! They are the fruits of this Sacrifice !

"—Agni said,—These offsprings have sprung from my limbs. They have all depended upon me as the cause of their starting into life. They should, therefore, be regarded, as my children. Mahadeva in the form of Varuna is in error in respect of this matter.¹—After this, the master of all the worlds, the Grandsire of all creatures, viz., Brahman, then said,—These children are mine ! The seed was mine which I poured upon the sacrificial fire. I am the accomplisher of this Sacrifice. It was I who poured on the sacrificial fire the seed that came out of myself. The fruit is always his who has planted the seed. The principal cause of these births is the seed owned by me !—The deities then repaired to the presence of the Grandsire and having bowed their heads unto him joined their hands in reverence and they said unto him,—All of us, O illustrious one, and the entire universe of mobile and immobile creatures, are thy offsprings. O sire, let Agni of blazing flames, and the

1 'Avasatmaka' is explained by the Commentator as 'bhranta,'—T.

illustrious and puissant Mahadeva who has, for this sacrifice, assumed the form of Varuna, have their wish (in the matter of the offspring) !— At these words, although born of Brahman, the puissant Mahadeva in the form of Varuna, the ruler of all aquatic creatures received the first-born one, viz., Bhrigu endued with the effulgence of the Sun as his own child. The Grandsire then intended that Angiras should become the son of Agni. Conversant with the truth in respect of everything, the Grandsire then took Kavi as his own son. Engaged in procreating creatures for peopling the Earth, Bhrigu who is regarded as a Prajapati thence came to be called as Varuna's offspring. Endued with every prosperity, Angiras came to be called as the offspring of Agni, and the celebrated Kavi came to be known as the child of Brahman himself. Bhrigu and Angiras, who had sprung from the flame and the char-coals of Agni respectively, became the procreators of extensive races and tribes in the world. Verily, these three, viz., Bhrigu and Angiras and Kavi, regarded as Prajapati, are the progenitors of many races and tribes. All are the children of these three. Know this, O puissant hero. Bhrigu begot seven sons all of whom became equal to him in merits and accomplishments. Their names are Chyavana, Vajrasirshan, Suchi, Urva, Sukra, that giver of boons, Vibhu, and Savana. These are the seven. They are children of Bhrigu and are hence Bhargavas. They are also called Varunas in consequence of their ancestor Bhrigu having been adopted by Mahadeva in the form of Varuna. Thou belongest to the race of Bhrigu. Angiras begot eight sons. They also are known as Varunas. Their names are Vrihaspati, Utatthya, Payasya, Santi, Dhira, Virupa, Samvarta, and Sudhanwan the eighth. These eight are regarded also as the offspring of Agni. Freed from every evil, they are devoted to knowledge only. The sons of Kavi who was appropriated by Brahman himself are also known as Varunas. Numbering eight, all of them became progenitors of races and tribes (instead of betaking themselves to celebrate lives). Auspicious by nature, they are all conversant with Brahma. The names of the eight sons of Kavi are Kavi, Kavya, Dhrishnu, Usanas endued with great intelligence, Bhrigu, Viraja, Kasi, and Ugra conversant with every duty. These are the eight sons of Kavi. By them the whole world has been peopled. They are all Prajapatis, and by them have been procreated many offsprings. Thus, O chief of Bhrigu's race, hath the whole world been peopled with the progeny of Angiras, and Kavi and Bhrigu. The puissant and supreme Lord Mahadeva in the form of Varuna which he had assumed for his sacrifice had first, O learned Brahmana, adopted both Kavi and Angiras. Hence, these two are regarded as of Varuna. After that the eater of sacrificial libations, viz., the deity of blazing flames, adopted Angiras. Hence, all the progeny of Angiras are known as belonging to the race of Agni. The Grandsire Brahman was, in olden days, gratified by all the deities

who said unto him,—Let these lords of the universe (referring to Bhrigu and Angiras and Kavi and their descendants) rescue us all. Let all of them become progenitors of offspring (for peopling the Earth). Let all of them become endued with penances. Through thy grace, let all these rescue the world (from becoming an uninhabited wilderness). Let them become procreators and extenders of races and tribes and let them increase thy energy. Let all of them become thorough masters of the Vedas and let them be achievers of great deeds. Let all of them be friends to the cause of the deities. Indeed, let all of them become endued with auspiciousness. Let them become founders of extensive races and tribes and let them be great Rishis. Let all of them be endued with high penances and let all of them be devoted to high Brahmacharyya. All of us, as also all these, are thy offsprings, O thou of great puissance. Thou, O Grandsire, art the Creator of both of deities and the Brahmanas. Marichi is thy first offsprings. All these also that are called Bhargavas are thy progeny. (Ourselves also are so). Looking at this fact, O Grandsire, we shall all aid and support one another. All these shall, in this way, multiply their progeny and establish thyselves at the commencement of each creation after the universal destruction.—Thus addressed by them, Brahman, the Grandsire of all the worlds, said unto them,—So be it! I am gratified with you all!—Having said so unto the deities he proceeded to the place he had come from. Even this is what happened in days of old in that sacrifice of the high-souled Mahadeva, that foremost one of all the deities, in the beginning of creation, when he for the purposes of his sacrifice had assumed the form of Varuna. Agni is Brahman. He is Pasupati. He is Sarva. He is Rudra. He is Parjapati.¹ It is well known that gold is the offspring of Agni. When fire is not obtainable (for the purposes of a sacrifice), gold is used as substitute. Guided by the indications afforded by the auditions of the Veda, one that is conversant with authorities and that knows the identity of gold with fire, acts in this way. Placing a piece of gold on some blades of Kusa grass spread out on the ground, the sacrificer pours libations upon it. Upon also the pores of an anthill, upon the right ear of a goat, upon a piece of level earth, upon the waters of a Tirtha, or on the hand of a Brahmana, if libations are poured, the illustrious deity of fire becomes gratified and regards it as a source of his own aggrandisement as also that of the deities through his. Hence, it is that we have heard that all the deities regard Agni as their refuge and are devoted to him. Agni sprang from Brahman, and from Agni sprang gold.² Hence, it has been heard by us, that those persons observant of righteousness that make

1 These are different names of Brahman and Mahadeva.—T.

2 The 'hence' here does not refer to what preceds immediately, but has reference to what has been said of the identity of Agni with Brahmana and Rudra.—T.

gifts of gold are regarded as giving away all the deities. The man who makes gifts of gold attains to a very high end. Regions of blazing effulgence are his. Verily, O Bhargava, he becomes installed as the king of kings in Heaven. That person who, at sun-rise, makes a gift of gold according to the ordinance and with proper Mantras, succeeds in warding off the evil consequences foreshadowed by ominous dreams. The man who, as soon as the Sun has risen, makes a gift of gold becomes cleansed of all his sins. He who makes a gift of gold at midday destroys all his future sins. He who with restrained soul, makes a gift of gold at the second twilight succeeds in attaining to a residence with Brahman and the deity of wind and Agni and Soma in their respective regions. Such a man attains to auspicious fame in regions of great felicity that belong to Indra himself. Attaining to great fame in this world also, and cleansed of all his sins, he sports in joy and happiness. Verily, such a man attains to many other regions of happiness and becomes unequalled for glory and fame. His course perfectly unobstructed, he succeeds in going everywhere at will. He has never to fall down from the regions to which he attains, and the glory he acquires becomes very great. Indeed, by making gifts of gold one attains to innumerable regions of felicity all of which he enjoys for eternity. That man who, having ignited a fire at sunrise, makes gifts of gold in view of the observance of a particular vow, succeeds in attaining to the fruition of all his wishes. It has been said that gold is identical with Agni. The gift of gold, therefore, is productive of great felicity. The gift of gold leads to the possession of those merits and accomplishments that are desired, and cleanses the heart.¹ I have thus told thee, O sinless one, the origin of gold. O thou of puissance, know how Kartikeya grew up, O delighter of Bhrigu's race. After a long time Kartikeya grew up. He was then, O perpetuator of Bhrigu's race, chosen by all the deities with Indra at their head, as the generalissimo of the celestial forces. He slew the Daitya Taraka as also many other Asuras, at the command of the chief of the celestials, O Brahmana, and actuated also by the desire of benefiting all the worlds. I have also, O thou of great might, discoursed to thee on the merits of making gifts of gold. Do thou, therefore, O foremost of all speakers make gifts of gold.'—

"Bhishma continued,—'Thus addressed by Vasishtha, Jamadagni's son of great prowess then made gifts of gold unto the Brahmanas and became cleansed of his sins. I have thus told thee, O king, everything about the merits of the gifts of gold and about its origin also, O Yudhishtira ! Do thou also, therefore, make abundant gifts of gold unto the Brahmanas. Verily, O king, by making such gifts of gold, thou wilt surely be cleansed of all thy sins !' "

¹ 'Pravarttakam' implies 'leading to Pravritti for righteous acts' or Chittasuddhi.'—T.

SECTION LXXXVI

“Yudhishthira said,—‘Thou hast, O grandsire, discoursed to me, in detail, on the merits that attach to the gift of gold agreeably to the ordinances laid down in the scriptures and as indicated in the auditions of the Veda ! Thou hast also narrated what the origin is of gold. Do thou tell me now how Taraka met with destruction. Thou hast said, O king, that Asura had become unslayable by the gods. Do thou tell me in detail how his destruction was brought about. O perpetuator of Kuru’s race, I desire to hear this from thee, I mean the details of Taraka’s slaughter. Great is my curiosity to hear the narrative.

“Bhishma said,—‘The gods and the Rishis, O monarch, reduced to great distress (by Taraka’s prowess and the conduct of Ganga in casting off Agni’s seed), urged the six Krittikas to rear that child. Amongst the celestial ladies there were none, save these, that could, by their energy, bear the seed of Agni in their wombs. The god of fire became exceedingly gratified with those goddesses for their readiness to sustain the conception caused by the cast off seed of Agni which was endued with his own high energy. When the energy of Agni, O king, was divided into six portions and placed within the channels (leading to the womb), the six Krittikas began to nourish the portion that each held in her womb. As the high-souled Kumara, however, began to grow within their wombs, their bodies being afflicted by his energy, they failed to obtain peace anywhere (in Heaven or on Earth). Filled with energy as their bodies were, the time at last came for delivery. All of them, it so happened, O prince of men, delivered at the same time. Though held in six different wombs, yet when all the portions, as they came out, united into one. The goddess Earth held the child, taking it up from a heap of gold. Verily, the child, endued with excellent form, blazed with splendour even like the god of Fire. Of beautiful features, he began to grow in a delightful forest of reeds. The six Krittikas beheld that child of theirs looking like the morning Sun in splendour. Filled with affection for him,—indeed, loving him very much,—they began to rear him with the sustenance of their breasts. In consequence of his having been born of the Krittikas and reared by them, he came to be known throughout the three worlds as Kartikeya. Having sprung from the seed which had fallen off from Rudra he was named Skanda, and because of his birth in the solitude of a forest of reeds he came to be called by the name of Guha (the secret-born). The gods numbering three and thirty, the points of the compass (in their embodied forms) together with the deities presiding over them, and Rudra and Dhatri and Vishnu and Yama and Pushan and Aaryaman and Bhaga, and Angsa and Mitra and the Sadhyas and Vasava and the Vasus and the Aswins and the Waters and the Wind and the Firmament and Chandramas and all the

Constellations and the Planets and Surya, and all the Richs and Samans and Yajushes in their embodied forms, came there to behold that wonderful child who was the son of the deity of blazing flames. The Rishis uttered hymns of praise and the Gandharvas sang in honour of that child called Kumara of six heads, twice six eyes, and exceedingly devoted to the Brahmanas. His shoulders were broad, and he had a dozen arms, and the splendour of his person resembled that of fire and Aditya. As he lay stretched on a clump of heath, the gods with the Rishis, beholding him, became filled with great delight and regarded the great Asura as already slain. The deities then began to bring him diverse kinds of toys and articles that could amuse him. As he played like a child, diverse kinds of toys and birds were given unto him. Garuda of excellent feathers gave unto him a child of his, *viz.*, a peacock endued with plumes of variegated hue. The Rakshas gave unto him a boar and a buffalo. Aruna himself gave him a cock of fiery splendour. Chandramas gave him a sheep, and Aditya gave him some dazzling rays of his. The mother of all kine, *viz.*, Surabhi, gave him kine by hundreds and thousands. Agni gave him a goat possessed of many good qualities. Ila gave him an abundant quantity of flowers and fruits. Sudhanwan gave him a riding chariot and a car of immeasurable Kudara. Varuna gave him many auspicious and excellent products of the Ocean, with some elephants. The chief of the celestials gave him lions and tigers and pards and diverse kinds of feathery denizens of the air, and many terrible beasts of prey and many umbrellas also of diverse kinds. Rakshasas and Asuras, in large bands, began to walk in the train of that puissant child. Beholding the son of Agni grow up, Taraka sought, by various means, to effect his destruction, but he failed to do anything unto that puissant deity. The gods in time invested Agni's son born in the solitude (of a forest of reeds) with the command of their forces. And they also informed him of the oppressions committed upon them by the Asura Taraka. The generalissimo of the celestial forces grew up and became possessed of great energy and puissance. In time Guha slew Taraka, with his irresistible dart. Verily, Kumara slew the Asura as easily as if in sport. Having accomplished the destruction of Taraka he re-established the chief of the deities in his sovereignty of the three worlds. Endued with mighty prowess, the celestial generalissimo blazed with beauty and splendour. The puissant Skanda became the protector of the deities and did what was agreeable to Sankara. The illustrious son of Pavaka was endued with a golden form. Verily, Kumara is always the leader of the celestial forces. Gold is the puissant energy of the god of fire and was born with Kartikeya (from the same seed). Hence is Gold highly auspicious and, as a valuable, is excellent and endued with inexhaustible merit. Even thus, O son of Kuru's race, did Vasishtha recite this discourse unto Rama of Bhrgu's race in days of old. Do thou, therefore, O king of men, try to make gifts of Gold. By making gifts of Gold, Rama became cleansed of all his sins, and finally attained to a high place in Heaven that is unattainable by other men.

SECTION LXXXVII

"Yudhishthira said,—'Thou hast discoursed to me, O thou of righteous soul, on the duties of the four orders. Do thou, after the same manner, O king, discourse to me now on all the ordinances respecting the Sraddha (of deceased ancestors).'"

Vaisampayana continued,—"Thus addressed by Yudhishthira, the son of Santanu set himself to declare unto him the following ritual, consistent with the ordinances of the Sraddha.

"Bhishma said,—'Listen, O king, with close attention, to me as I discourse to you on the ritual of the Sraddha. That ritual is auspicious, worthy of praise, productive of fame and progeny, and is regarded as a sacrifice, O scorcher of foes, in honour of the Pitris. Gods or Asuras or human beings, Gandharvas or Uragas or Rakshasas, Pisachas or Kinnaras, every one should always worship the Pitris. It is seen that people worship the Pitris first, and gratify the deities next by offering them their adorations. Hence, one should always worship the Pitris with every care.¹ It is said, O king, that the Sraddha performed in honour of the Pitris is performable afterwards. But this general rule is restrained by a especial one (which directs that the Sraddha in honour of the Pitris should be performed on the afternoon of the day of the New moon).² The (deceased) grandsires become gratified with the Sraddha that may be performed on any day. I shall, however, tell thee now what the merits and demerits are of the respective lunar days (in view of their adaptability to the performance of the Sraddha). I shall discourse to thee, O sinless one, what fruits are attained on what days by performing the Sraddha. Do thou listen to me with close attention. By adoring the Pitris on the first day of the lighted fortnight, one obtains in one's abode beautiful spouses capable of producing many children all possessed of desirable accomplishments. By performing the Sraddha on the second day of the lighted fortnight one gets many daughters. By performing it on the third day, one acquires many steeds. By performing it on the fourth day, one gets a large herd of smaller animals (such as goats and sheep) in one's house. They, O king, who

1 The Commentator explains that the Pitris should be worshipped on the day of the New moon, the deities should then be worshipped on the first day of the lighted fortnight. Or, on any other day of the lighted fortnight, the Pitri-sacrifice or Sraddha should be performed first; the Deva-sacrifice or Ishti should then be performed.—T.

2 'Anwaharyyam,' the Commentator explains, is 'paschatkartavyam' *i.e.*, subsequently performable (subsequent, *i.e.*, to the worship of the gods). There is a especial ordinance, however, which lays down that the Sraddha should be performed on the afternoon of the day of the new Moon. The gods should be adored on the first day of the lighted fortnight. Hence, owing to this especial ordinance, the Sraddha must precede the worship of the gods, without succeeding it.—T.

perform the Sraddha on the fifth day, get many sons. Those men who perform the Sraddha on the sixth day acquire great splendour. By performing it on the seventh day, O monarch, one acquires great fame. By performing it on the eighth day one makes great profits in trade. By performing it on the ninth day one acquires many animals of uncloven hoofs. By performing it on the tenth day one acquires much wealth in kine. By performing it on the eleventh day one becomes the possessor of much wealth in clothes and utensils (of brass and other metals). Such a man also obtains many sons all of whom become endued with Brahma splendour. By performing the Sraddha on the twelfth day one always beholds, if one desires, diverse kinds of beautiful articles made of silver and gold. By performing the Sraddha on the thirteenth day one attains to eminence over one's kinsmen. Without doubt, all the young men in the family of him who performs the Sraddha on the fourteenth day meet with death. Such a man becomes entangled in war. By performing the Sraddha on the day of the new moon, one obtains the fruition of every wish. In the dark fortnight, all the days commencing with the tenth (and ending with that of the new moon), leaving only the fourteenth day out, are laudable days for the performance of the Sraddha. Other days of that fortnight are not so. Then, again, as the dark fortnight is better than the lighted one, so the afternoon of the day is better than the forenoon in the matter of the Sraddha.' "

SECTION LXXXVIII

"Yudhishtira said,—'O thou of great puissance, tell me what that object is which if dedicated to the Pitris, becomes inexhaustible ! What Havi, again, (if offered) lasts for all time ? What, indeed, is that which (if presented) becomes eternal ?'

"Bhishma said,—'Listen to me, O Yudhishtira, what those Havis are which persons conversant with the ritual of the Sraddha regard as suitable in view of the Sraddha and what the fruits are that attach to each. With sesame seeds and rice and barley and Masha and water and roots and fruits, if given at Sraddhas, the Pitris, O king, remain gratified for the period of a month.¹ Manu has said that if a Sraddha is performed with a copious measure of sesame, such Sraddha becomes inexhaustible. Of all kinds of food, sesame seeds are regarded as the best. With fishes offered at Sraddhas, the Pitris remain gratified for a period of two months. With mutton they remain gratified for three months and with the flesh of the hare for four. With the flesh of the goat, O king, they remain gratified for five months, with becon for six months, and with the flesh of birds for seven. With vension obtained from those deer that are called Prishata, they remain gratified for eight months, and with

1 'Masha' is the Phaseolus Roxburghii.—T.

that obtained from the Ruru for nine months, and with the meat of the Gavaya for ten months. With the meat of the buffalo their gratification lasts for eleven months. With beef presented at the Sraddha, their gratification, it is said, lasts for a full year. Payasa mixed with ghee is as much acceptable to the Pitris as beef. With the meat of the Vadhrinasa the gratification of the pitris lasts for twelve years.¹ The flesh of the Rhinoceros, offered to the Pitris on the anniversaries of the lunar days on which they died, becomes inexhaustible. The potherb called Kalasaka, the petals of the Kanchana flower, and meat of the goat also, thus offered, prove inexhaustible.² In this connection, O Yudhishtira, there are some Verses, originally sung by the Pitris, that are sung (in the world). They were communicated to me in former days by Sanat-kumara.—He that has taken birth in our race should give us Payasa mixed with ghee on the thirteenth day (of the dark fortnight), under the constellation Magha, during the Sun's southward course. One born in our race should, under the constellation Magha, as if in the observance of a vow, offer the meat of goat or the petals of the Kanchana flower. One should also offer us, with due rites, Payasa mixed with ghee, dedicating it on a spot covered by the shadow of an elephant.—Many sons should be coveted so that even one may go to Gaya (for performing the Sraddha of his ancestors), where stands the banian that is celebrated over all the worlds and that makes all offerings made under its branches inexhaustible.³ Even a little of water, roots, fruits, meat, and rice, mixed with honey, if offered on the anniversary of the day of death, becomes inexhaustible.’”

SECTION LXXXIX

“Bhishma continued,—‘Listen to me, O Yudhishtira, as I tell thee what those optional Sraddhas are that should be performed under the different constellations and that were first spoken of by Yama unto king Sasavindu.⁴ That man who always performs the Sraddha under the

1 It is difficult to understand what is meant by ‘Vadhrinasa’ here. It means either a large bull, or a kind of bird, or a variety of the goat. Probably the bull is intended.—T.

2 ‘Pitrikshaye’ is ‘mrita-tithau.’ ‘Kalasaka’ is explained by Nilakantha as identical with the common potherb called ‘Shuka’ or the country sorrel (*Rumex visicarius*, Linn). Some hold that it is something like the sorrel. ‘Lauhama’ is the petals of the Kanchana flower (*Bauhinia acuminata*, Linn).—T.

3 To this day the sanctity of Gaya is universally recognised by all Hindus. Sraddhas are performed there under the banian called the ‘Akshaya’ or inexhaustible banian.—T.

4 All religious acts are either ‘nitya’ or ‘kanya.’ The former imply acts that are obligatory and by doing which no particular merit is acquired but by not doing which sin is incurred. The latter imply those optional acts which, if done, produce merit but which if omitted leads to no sin.—T.

constellation Krittika is regarded as performing a sacrifice after establishing the sacred fire. Such a person, freed from fever, ascends to Heaven with his children. He that is desirous of children should perform the Sraddha under the constellation Rohini, while he that is desirous of energy should do it under the constellation Mrigasiras. By performing the Sraddha under the constellation Ardra, a man becomes the doer of fierce deeds. A mortal, by performing the Sraddha under Punarvasu, makes much again by agriculture. The man that is desirous of growth and advancement should perform the Sraddha under Pushya. By doing it under the constellation Aslesha one begets heroic children. By doing it under the Maghas one attains to pre-eminence among kinsmen. By doing it under the prior Phalgunis, the doer of it becomes endued with good fortune. By doing the Sraddha under the later Phalgunis one attains to many children ; while by performing it under Hasta, one attains to the fruition of one's wishes. By performing it under the constellation Chitra one obtains children endued with great beauty. By doing it under the constellation Swati, one makes much profit by trade. The man that desires children acquires the fruition of his wish by performing the Sraddha under the constellation Visakha. By doing it under Anuradha one becomes a king of kings.¹ By making offerings in honour of the Pitris under the constellation Jeshtya, with devotion and humility, one attains to sovereignty, O foremost one of Kuru's race. By doing the Sraddha under Mula one attains to health, and by doing it under the prior Ashada, one acquires excellent fame. By performing it under the later Ashada one succeeds in roving over the whole world, freed from every sorrow. By doing it under the constellation Abhijit one attains to high knowledge. By doing it under Sravana one, departing from this world, attains to a very high end. The man that performs the Sraddha under the constellation Dhanistha becomes the ruler of a kingdom. By doing it under the constellation presided over by Varuna (*viz.*, Satavisha), one attains to success as a physician. By performing the Sraddha under the constellation of the prior Bhadrapada one acquires a large property in goats and sheep : while by doing it under the later Bhadrapada one acquires thousands of kine. By performing the Sraddha under the constellation Revati one acquires much wealth in utensils of white brass and copper. By doing it under Aswini one acquires many steeds, while under Bharani one attains to longevity. Listening to these ordinances about the Sraddha, king Sasavindu acted accordingly, and succeeded in easily subjugating and ruling the whole Earth.

1 Literally, 'set in motion a body of kings,' *i.e.*, become an Over-lord.—T

SECTION XC

"Yudhishthira said,—'It behoves thee, O foremost one of Kuru's race, to tell me unto what kind of Brahmanas, O grandsire, should the offers made at Sraddhas be given away.'

"Bhishma said,—'The Kshatriya who is conversant with the ordinances about gift should never examine Brahmanas (when making gifts unto them). In all acts, however, that relate to the worship of the deities and the Pitris, an examination has been said to be proper. The deities are worshipped on Earth by men only when they are filled with devotion that comes from the deities themselves. Hence, one should, approaching them, make gifts unto all Brahmanas (without any examination of their merits), regarding such gifts as are made to the deities themselves. In Sraddhas, however, O monarch, the man of intelligence should examine the Brahmanas (to be employed for assisting the doers of the Sraddha in getting through the ritual and making gifts unto them of the offerings made to the Pitris). Such examination should concern itself with their birth and conduct and age and appearance and learning and nobility (or otherwise) of parentage. Amongst the Brahmanas there are some that pollute the line and some that sanctify it. Listen to me, O king, as I tell thee who those Brahmanas are that should be excluded from the line.¹ He that is full of guile, or he that is guilty of foeticide, or he that is ill of consumption, or he that keeps animals, or is destitute of Vedic study, or is a common servant of a village, or lives upon the interest of loans, or he that is a singer, or he that sells all articles, or he that is guilty of arson, or he that is a poisoner, or he that is a pimp by profession, or he that sells Soma, or he that is a professor of palmistry, or he that is in the employ of the king, or he that is a seller of oil, or he that is a cheat and false swearer, or he that has a quarrel with his father, or he that tolerates a paramour of his wife in his house, or he that has been cursed, or he that is a thief, or he that lives by some mechanical art, or he that puts on disguises, or he that is deceitful in his behaviour, or he that is hostile to those he calls his friends, or he that is an adulterer, or he that is a preceptor of Sudras, or he that has betaken himself to the profession of arms, or he that wanders with dogs (for hunting), or he that has been bit by a dog, or he that has wedded before his elder brothers, or he that seems to have undergone circumcision,² he that violates the bed of his preceptor, he that is an actor or mime, he that lives by setting up a deity and he that lives by calculating the conjunctions of stars and planets and asterisms,³ are regarded as fit to

1 When Brahmanas are fed, they are made to sit in long lines. They that are stained with vices are excluded from the line. Such exclusion from the line is regarded as equal to complete outlawry.—T.

2 I.e., who have undergone a natural circumcision.—T.

3 Implying soothsayers.—T.

be excluded from the line. Persons conversant with the Vedas say that the offerings made at Sraddhas, if eaten by such Brahmanas, go to fill the stomachs of Rakshasas (instead of filling those of the Pitris), O Yudhisthira. That person who having eaten at a Sraddha does not abstain that day from study of the Vedas or who has sexual congress that day with a Sudra woman, must know that his Pitris, in consequence of such acts of his, have to lie for a month on his dung. The offerings made at Sraddhas if presented to a Brahmana who sells Soma, become converted into human ordure ; if presented to a Brahmana who is engaged in the practice of Medicine, they become converted into puss and blood ; if presented to one who lives by setting up a deity, they fail to produce any fruit ; if presented to one who lives upon the interest of loans they lead to infamy ; if presented to one who is engaged in trade, they become productive of no fruits either here or hereafter. If presented to a Brahmana who is born of widowed mother (by a second husband), they become as fruitless as libations poured on ashes.¹ They who present the Havya and Kavya (offered at Sraddhas) unto such Brahmanas as are divested of the duties ordained for them and of those rules of good conduct that persons of their order should observe, find such presents productive of no merits hereafter. That man of little intelligence who makes gifts of such articles unto such men knowing their dispositions, obliges, by such conduct, his Pitris to eat human ordure in the next world. Thou shouldst know that these wretches among Brahmanas deserve to be excluded from the line. Those Brahmanas also of little energy who are engaged in instructing Sudras are of the same class. A Brahmana that is blind stains sixty individuals of the line ; one that is destitute of virile powers stains a hundred ; while one that is afflicted with white leprosy stains as many as he looks upon, O king. Whatever offerings made at Sraddhas are eaten by one with his head wrapped round with a cloth, whatever is eaten by one with face southwards, and whatever is eaten with shoes or sandals on, all goes to gratify the Asuras. Whatever, again, is given with malice, and whatever is given without reverence, have been ordained by Brahmana himself as the portion of the prince of Asuras (*viz.*, Vali). Dogs, and such Brahmanas as are polluters of lines, should not be allowed to cast their eyes upon the offerings made at Sraddhas. For this reason, Sraddhas should be performed in a spot that is properly hedged around or concealed from the view. That spot should also be strewn with sesame seeds. That Sraddha which is performed without sesame seeds, or that which is done by a person in anger, has its Havi robbed by Rakshasas and Pisachas. Com-

¹ This is a common form of expression to imply the fruitlessness of an act. Libations should be poured on the blazing fire. If poured on the ashes, they lead to no merit, for only Agni in his blazing form can bear them to the intended places.—T.

mensurate with the number of Brahmanas seen by one that deserves to be excluded from the line, is the loss of merit he causes of the foolish performer of the Sraddha who invites him to the feast.

" I shall now, O chief of Bharata's race, tell thee who are sanctifiers of the line. Do thou find them out by examination. All those Brahmanas that are cleansed by knowledge, Vedic study, and vows and observances, and they that are of good and righteous behaviour, should be known as sanctifiers of everything. I shall now tell thee who deserve to sit in the line. Thou shouldst know them to be such whom I shall indicate presently. He that is conversant with the three Nachiketās, he that has set up the five sacrificial fires, he that knows the five Suparnas, he that is conversant with the six branches (called Angas) of the Veda, he that is a descendant of sires who were engaged in teaching the Vedas and is himself engaged in teaching, he that is well conversant with the Schandas, he that is acquainted with the Jeshthya Saman, he that is obedient to the sway of his parents, he that is conversant with the Vedās and whose ancestors have been so for ten generations, he that has congress with only his wedded wives and this at their seasons, and he who has been cleansed by knowledge, by the Veda, and by vows and observances,—even such a Brahmana,—sanctifies the line. He who reads the Atharva-siras, who is devoted to the observance of Brahmacharyya practices, and who is steady in the observance of righteous vows, who is truthful and of righteous conduct, and who is duly observant of the duties laid down for his order, they also that have undergone fatigue and labour for bathing in the waters of *tirthas*, that have undergone the final bath after performing sacrifices with proper Mantras, that are freed from the sway of wrath, that are not restless, that are endued with forgiving dispositions, that are self-restrained masters of their senses, and they that are devoted to the good of all creatures,—these should be invited to Sraddhas. Anything given to these becomes inexhaustible. These, indeed, are sanctifiers of lines. There are others also, highly blessed, that should be regarded as sanctifiers of the line. They are Yatis and those that are conversant with the religion of Moksha, and they that are devoted to Yoga, and they that properly observe excellent vows, and they that, with collected mind, recite (sacred) histories unto foremost of Brahmanas. They that are conversant with Bhashyas, they also that are devoted to grammatical studies, they that study the Puranas and they that study, the Dharmasastras and having studied them (*i. e.*, the Puranas and Dharmasastras) act up to the standard laid down in them, he that has lived (for the stated period) in the abode of his preceptor, he that is truthful in speech, he that is a giver of thousands, they that are foremost in (their knowledge of) all the Vedas and the scriptural and philosophical aphorisms,—these sanctify the line as far they look at it. And because they sanctify all who sit in the line,

therefore are they called sanctifiers of lines. Utterers of Brahma say that even a single person that happens to be the descendant of sires who were teachers of the Veda and that is himself a Vedic teacher, sanctifies full seven miles around him. If he that is not a Ritwik and that is not a Vedic teacher takes the foremost seat in a Sraddha, with even the permission of the other Ritwiks there present, he is said to take (by that act of his) the sins of all who may be setting in the line. If, on the other hand, he happens to be conversant with the Vedas and freed from all those faults that are regarded as capable of polluting the line, he shall not, O king, be regarded as fallen (by taking the foremost seat in a Sraddha). Such a man would then be really a sanctifier of the line. For these reasons, O king, thou shouldst properly examine the Brahmanas before inviting them to Sraddhas. Thou shouldst invite only such among them as are devoted to the duties laid down for their order, and as are born in good families, and as are possessed of great learning. He who performs Sraddhas for feeding only his friends and whose Havi does not gratify the deities and the Pitris, fails to ascend to Heaven. He who collects his friends and relatives only on the occasion of the Sraddha he performs (without keeping an eye on properly honouring deserving persons by inviting and feeding them), fails to proceed (after death) by the path of the deities (which is a lighted one and free from all afflictions and impediments). The man who makes the Sraddha he performs an occasion for only gathering his friends, never succeeds in ascending to Heaven. Verily, the man who converts the Sraddha into an occasion for treating his friends, becomes dissociated from Heaven even like a bird dissociated from the perch when the chain tying it breaks.¹ Therefore, he that performs a Sraddha should not honour (on such occasions) his friends. He may make gifts of wealth unto them on other occasions by collecting them together. The Havi and the Kavi offered at Sraddhas should be served unto them that are neither friends nor foes but are only indifferent or neutral. As seed sown on a sterile soil does not sprout forth, or as one that has not sown does not get a share of the produce, even so that Sraddha the offerings in which are eaten by an unworthy person, yields no fruit either here or hereafter.² That

1 The idea is that Heaven is the result of one's deeds. It is attached to the fruits of one's acts. The man falling off from Heaven is identical with Heaven being dissociated from the fruits of his acts. Hence such a falling off at the man or the dissociation of Heaven is likened to a bird's dissociation from its perch when the chain tying it to the perch is broken. The simile seems to be far-fetched.—T.

2 It is painful to see how very careless the Vernacular versions of the Anusasana have been. From want of space the numerous errors that have been committed have not been pointed out. At times, however, the errors appear to be so grave that one cannot pass them by in silence. In the second half of the first line, whether the reading be 'vavapta' as in the Bengal texts or 'chavapta' as in the Bombay texts, the meaning is that the 'Avapta' or one that has not sown 'na vijabhagam prapnyat,' i. e., would

Brahmana who is destitute of Vedic study is like a fire made by burning grass or straw ; and becomes soon extinguished even like such a fire. The offerings made at Sraddhas should not be given to him even as libations should not be poured on the ashes of the sacrificial fire. When the offerings made at Sraddhas are exchanged by the performers with one another (instead of being given away unto worthy persons), they come to be regarded as Pisacha presents. Such offerings gratify neither the gods nor the Pitris. Instead of reaching the other world, they wander about even here like a cow that has lost her calf wandering about within the fold. As those libations of ghee that are poured upon the extinguished ashes of a sacrificial fire never reach either the gods or the Pitris, after the same manner a gift that is made to a dancer or a singer or a Dakshina presented to a lying or deceitful person, produces no merit. The Dakshina that is presented to a lying or deceitful person destroys both the giver and the receiver without benefiting them in any respect. Such a Dakshina is destructive and highly censurable. The Pitris of the person making it have to fall down from the path of the deities. The gods know them to be Brahmanas who always tread, O Yudhishtirā, within the bounds set up by the Rishis who are conversant with all duties, and who have a firm faith in their efficacy. Those Brahmanas that are devoted to Vedic study, to knowledge, to penances, and to acts, O Bharata, should be known as Rishis. The offerings made at Sraddhas should be given unto those that are devoted to knowledge. Verily, they are to be regarded as men who never speak ill of the Brahmanas. Those men should never be fed on occasions of Sraddhas who speak ill of Brahmanas in course of conversation in the midst of assemblies. If Brahmanas, O king, be caluminated, they would destroy three generations of the caluminater.¹ This is the declaration, O king, of the Vaikhanasa Rishis. Brahmanas conversant with the Vedas should be examined from a distance. Whether one likes them or feels a dislike for them, one should give unto such Brahmanas the offerings made at Sraddhas. That man who feeds thousands upon thousands of false Brahmanas acquires merit that is attainable by feeding even one Brahmana if the latter happens to be possessed of a knowledge of the Vedas, O Bharata ! ”

not get a share of the produce. The Burdwan translators make a mess of it, while K. P. Singha skips over it.—T.

1 The sense is that the caluminater, his sire, and son meet with destruction in consequence of such an act.—T.

SECTION XCI

"Yudhishtira said,—'By whom was the Sraddha first conceived and at what time? What also is its essence? During the time when the world was peopled by only the descendants of Bhrigu and Angiras; who was the Muni that established the Sraddha? What acts should not be done at Sraddha? What are those Sraddhas in which fruits and roots are to be offered? What species also of paddy should be avoided in Sraddhas. Do thou tell me all this, O grandsire!'

"Bhishma said,—'Listen to me, O ruler of men, as I tell thee how the Sraddha was introduced, the time of such introduction, the essence of the rite, and the Muni who conceived it. From the Self-born Brahman sprang Atri O thou of Kuru's race. In Atri's race was born a Muni of the name of Dattatreya. Dattatreya got a son of the name of Nimi possessed of wealth of asceticism. Nimi got a son named Srimat who was endued with great beauty of person. Upon the expiration of a full thousand years, Srimat, having undergone the severest austerities, succumbed to the influence of Time and departed from this world. His sire Nimi, having performed the purificatory rites according to the ritual laid down in the ordinance, became filled with great grief, thinking continually of the loss of his son.¹ Thinking of that cause of sorrow, the high-souled Nimi collected together various agreeable objects (of food and drink) on the fourteenth day of the moon. The next morning he rose from bed. Pained as his heart was with grief, as he rose from sleep that day he succeeded in withdrawing it from the one object upon which it had been working. His understanding succeeded in busying itself with other matters. With concentrated attention he then conceived the idea of a Sraddha. All those articles of his own food, consisting of fruits and roots, and all those kinds of staple grains that were agreeable to him, were carefully thought of by that sage possessed of wealth of penances. On the day of the New moon he invited a number of adorable Brahmanas (to his asylum). Possessed of great wisdom, Nimi caused them to be seated on seats (of Kusa grass) and honoured them by circumambulating their persons. Approaching seven such Brahmanas whom he had brought to his abode together, the puissant Nimi gave unto them food consisting of Syamaka rice, unmixed with salt. Towards the feet of those Brahmanas engaged in eating the food that was served unto them a number of Kusa blades was spread out, on the seats they occupied, with the top-ends of the blades directed towards the south. With a pure body and mind and with concentrated attention, Nimi, having placed those blades of sacred grass in the way indicated, offered cakes of rice unto his dead son, uttering his name and

1 These purificatory rites, after the usual period of mourning, consists in shaving and bathing and wearing new clothes.—T.

family. Having done this, that foremost of Munis became filled with regret at the idea of having achieved an act that had not (to his knowledge) been laid down in any of the scriptures. Indeed, filled with regret, he began to think of what he had done.¹ Never done before by the Munis, alas, what have I done! How shall I (for having done an act that has not been ordained) avoid being cursed by the Brahmanas (as an introducer of strange rites)?—He then thought of the original progenitor of his race. As soon as he was thought of, Atri endued with wealth of penances came there. Beholding him exceedingly afflicted with grief on account of the death of his son, the immortal Atri comforted him with agreeable counsels. He said unto him.—O Nimi, this rite that thou hast conceived, is a sacrifice in honour of the Pitris. Let no fear be thine, O thou that art possessed of the wealth of asceticism! The Grandsire Brahman himself, in days of old, laid it down! This rite that thou hast conceived has been ordained by the Self-born himself. Who else than the Self-born could ordain this ritual in Sraddhas? I shall presently tell thee, O son, the excellent ordinance laid down in respect of Sraddhas. Ordained by the Self-born himself, O son, do thou follow it. Listen to me first! Having first performed the Karana on the sacred fire with the aid of Mantras, O thou that art possessed of wealth of penances, one should always pour libations next unto the deity of fire, and Soma, and Varuna. Unto the Viswadevas also, who are always the companions of the Pitris, the Self-born then ordained a portion of the offerings. The Earth also, as the goddess that sustains the offerings made at Sraddhas, should then be praised under the names of Vaishnavi, Kasyapi, and the inexhaustible.² When water is being fetched for the Sraddha, the deity Varuna of great puissance should be praised. After this, both Agni and Soma should be invoked with reverence and gratified (with libations), O sinless one. Those deities that are called by the name of Pitris were created by the Self-born. Others also, highly blessed, *viz.*, the Ushmapas, were created by him. For all these shares have been ordained of the offerings made at Sraddhas. By adoring all these deities at Sraddhas, the ancestors of the persons performing them become freed from all sins. The Pitris referred to above as those created by the Self-born number seven. The Viswadevas, having Agni for their mouth, (for it is through Agni that they feed), have been mentioned before. I shall now mention the names of those high-souled deities who deserve shares of the offerings made at Sraddhas. Those names at Vala, Dhriti, Vipapma, Punyakrit, Pavana, Parshni, Ksheman, Samuha, Divysanu, Vivaswat, Viryyavat, Hrimat, Kirtimat,

1 The act, as explained by the Commentator, consisted in the father's doing that with reference to the son which, as the ordinance went, was done by sons with reference to sires.—T.

2 In one of the Vernacular versions, the wrong reading 'Kshama' is adopted for 'Akshaya'.—T.

Krita, Jitatman, Muniviryya, Diptroman, Bhayankara, Anukarman, Pratita, Pradatri, Angsumat, Sailabha, Parama, Krodhi, Dhiroshni, Bhupati, Srajas, Vajrin, and Vari,—these are the eternal Viswadevas. There are others also whose names are Vidyutvarchas, Somavarchas, and Suryasri by name. Others also are numbered amongst them, viz., Somapa, Suryasavitra, Dattatman, Pundariyaka, Ushninabha, Nabhoda, Viswayu, Dipti, Shamuhara, Suresa, Vyomari, Sankara, Bhava, Isa, Karttri, Kriti, Daksha, Bhuvana, Divyakarmakrit, Ganita, Panchaviryya, Aditya, Rasmimat, Saptakrit, Somavarchas, Viswakrit, Kavi, Anugoptri Sugoptri, Naptri, and Iswara,—These highly blessed ones are numbered as the Viswadevas. They are eternal and conversant with all that occurs in Time. The species of paddy which should not be offered at Sraddhas are those called Kodrava, and Pulaka. Assafœdita also, among articles used in cooking, should not be offered, as also onions and garlicks, the produce of the *Moringa pterygosperma*, *Bauhinia Variiegata*, the meat of animals slain with envenomed shafts all varieties of *Sucurbita Pepo*, *Sucurbita lagenaria*, and black salt. The other articles that should not be offered at Sraddhas are the flesh of the domesticated hog, the meat of all animals not slaughtered at sacrifices, *Nigella sativa*, salt of the variety called Vid, the potherb that is called Sitapaki, all sprouts (like those of the bambu), and also the *Trapa bispinosa*. All kinds of salt should be excluded from the offerings made at Sraddhas, and also the fruits of the *Eugenia Jambolana*. All articles, again, upon which any one has spat or upon which tears have fallen should not be offered at Sraddhas. Among offerings made to the Pitris or with the Havya and Kavya offered to the deities, the potherb called *Sudarsana* (*Menispermum tomentosum*, Rox) should not be included. Havi mixed with this is not acceptable to Pitris. From the place where the Sraddha is being performed, the Chandala and the Swapacha should be excluded, as also all who wear clothes steeped in yellow, and persons affected with leprosy, or one who has been excasted (for transgressions), or one who is guilty of Brahmanicide, or a Brahmana of mixed descent, or one who is the relative of an excasted man. These all should be excluded by persons possessed of wisdom from the place where a Sraddha is being performed.—Having said these words in days of old unto the Rishi Nimi of his own race, the illustrious Atri possessed of wealth of penances then went back to the Grandsire's assembly in Heaven. ”

SECTION XCII

”Bhishma said,—‘After Nimi had acted in the way described above, all the great Rishis began to perform the sacrifice in honour of the Pitris (called the Sraddha) according to rites laid down in the ordinance. Firmly devoted to the discharge of all duties, the Rishis, having performed Sraddhas, began to also offer oblations (unto the Pitris) of sacred

waters, with attention. In consequence, however, of the offerings made by persons of all classes (unto the Pitris), the Pitris began to digest that food. Soon they, and the deities also with them, became afflicted with indigestion. Indeed, afflicted with the heaps of food that all persons began to give them, they repaired to the presence of Soma. Approaching Soma they said,—Alas, great is our affliction in consequence of the food that is offered to us at Sraddhas. Do thou ordain what is necessary for our ease! Unto them Soma answered, saying,—If, ye gods, ye are desirous of obtaining ease, do ye repair then into the abode of the Self-born. Even he will do what is for your good!—At these words of Soma, the deities and the Pitris then proceeded, O Bharata, to the Grandsire where he was seated on the summit of the mountains of Meru.

"The deities said,—O illustrious one, with the food that is offered us in sacrifices and Sraddhas, we are being exceedingly afflicted. O lord, show us grace and do what would be for our good!—Hearing these words of theirs, the Self-born said unto them in reply,—Here, the god of fire is sitting beside me. Even he will do what is for your benefit!

"Agni said,—Ye sires, when a Sraddha comes, we shall together eat the offerings made to us. If ye eat those offerings with me, ye shall then, without doubt, succeed in digesting them easily!—Hearing these words of the deity of fire, the Pitris became easy of heart. It is for this reason also that in making offerings at Sraddhas a share is first offered to the deity of fire, O king. If a portion of the offerings be first made to the deity of fire at a Sraddha, O prince of men, Rakshasas of regenerate origin cannot then do any injury to such a Sraddha.¹ Beholding the deity of fire at a Sraddha Rakshasas fly away from it. The ritual of the Sraddha is that the cake should first be offered to the (deceased) sire. Next, one should be offered to the grandsire. Next should one be offered to the great-grandsire. Even this is the ordinance in respect of the Sraddha. Over every cake that is offered, the offerer should, with concentrated attention, utter the Savitri Mantras. This other Mantra also should be uttered, *viz.* unto Soma who is fond of the Pitris. A woman that has become impure in consequence of the advent of her season, or one whose ears have been cut off, should not be allowed to remain where a Sraddha is being performed. Nor should a woman (for cooking the rice to be offered in the Sraddha) be brought from a Gotra other than that of the person who is performing the Sraddha.² While crossing a river, one should offer oblations of water unto one's Pitris,

1 Ravana and other Rakshasas who sprang from Pulastya's line are known as 'Brahma-Rakshasas' or Rakshasas of regenerate origin.—T.

2 To this day, none but a woman who is of the same Gotra or family with the person performing the Sraddha is allowed to cook the rice for offering.—T.

naming them all. Indeed, when one comes upon a river one should gratify one's Pitris with oblations of water. Having offered oblations of water first unto the ancestors of one's own race, one should next offer such oblations to one's (deceased) friends and relatives. When one crosses a stream on a car unto which is yoked a couple of oxen of variegated hue, or from them that cross a stream on boats, the Pitris expect oblations of water. Those that know this always offer oblations of water with concentrated attention unto the Pitris. Every fortnight on the day of the New moon, one should make offerings unto one's deceased ancestors. Growth, longevity, energy, and prosperity become all attainable through devotion to the Pitris. The Grandsire Brahman, Pulastya, Vasishtha, Pulaha, Angiras, Kratu and the great Rishi Kasyapa—these, O prince of Kuru's race, are regarded as great masters of Yoga. They are numbered among the Pitris. Even this is the high ritual in respect of the Sraddha, O monarch! Through Sraddhas performed on Earth the deceased members of one race become freed from a position of misery. I have thus, O prince of Kuru's race, expounded to thee agreeably to the scriptures, the ordinances in respect of Sraddhas. I shall once more discourse to thee no gifts."

SECTION XCIII

"Yudhishtira said,—If Brahmanas that are in the observance of a vow (*viz.*, fast) eat, at the invitation of a Brahmana, the Havi (offered at a Sraddha), can they be charged with the transgression of a violation of their vow (or should they refuse the invitation of a Brahmana when such invitation is received by them)? Tell me this, O grandsire!

"Bhishma said,—'Let those Brahmanas eat, impelled by desire, who are observant of such vows as are not indicated in the Vedas. As regards those Brahmanas, however, that are observant of such vows as are indicated in the Vedas, they are regarded as guilty of a breach of their vow, O Yudhishtira by eating the Havi of a Sraddha at the request of him who performs the Sraddha.

"Yudhishtira said,—'Some people say that fast is a penance. Is penance really identifiable with fast or is it not so? Tell me this, O grandsire!

"Bhishma said,—'People do regard a regular fast for a month or a half month as a penance. The truth, however, is that one who mortifies one's own body is not to be regarded either as an ascetic or as one conversant with duty.¹ Renunciation, however, is regarded as the best of penances. A Brahmana should always be an abstainer from food, and

¹ *I. e.*, that fast which mortifies the body is not to be regarded as equivalent to penance. True penance is something else. An observer of such a fast is not to be regarded as an ascetic. Such fasts, again, are sinful instead of being meritorious.—T.

observe the vow called Brahmacharyya.¹ A Brahmana should always practise self-denial restraining even speech, and recite the Vedas. The Brahmana should marry and surround himself with children and relatives, from desire of achieving righteousness. He should never sleep. He should abstain from meat. He should always read the Vedas and the scriptures. He should always speak the truth, and practise self-denial. He should eat Vighasa, (*viz.*, what remains after serving the deities and guests). Indeed, he should be hospitable towards all that come to his abode. He should always eat Amrita, (*viz.*, the food that remains in the house after all the family, including guests and servants, have eaten.) He should duly observe all rites and perform sacrifices.

"Yudhishtira said,—How may one come to be regarded as always observant of fasts? How may one become observant of vows? How, O king, may one come to be an eater of Vighasa? By doing what may one be said to be fond of guests!

"Bhishma said,—He who takes food only morning and evening at the prescribed hours and abstains from all food during the interval between, is said to be an abstainer from food. He who has congress with only his wedded wife and that only at her season, is said to be observant of the vow of Brahmacharyya. By always making gifts, one comes to be regarded as truthful in speech. By abstaining from all meat obtained from animals slaughtered for nothing, one becomes an abstainer from meat.² By making gifts one becomes cleansed of all sins, and by abstaining from sleep during day time one comes to be regarded as always awake. He who always eats what remains after serving the needs of guests and servants, know, O Yudhishtira, is said to always eat Amrita. He who abstains from eating till Brahmanas have eaten (of that food), is regarded as conquering Heaven by such abstention. He who eats what remains after serving the deities, the Pitris, and relatives and dependants, is said to eat Vighasa. Such men acquire many regions of felicity in the abode of Brahmana himself. There, O king, they dwell in the company of Apsaras and Gandharvas. Indeed, they sport and enjoy all sorts of delight in those regions, with the deities and guests and the Pitris in their company, and surrounded by their own children and grandchildren. Even such becomes their high end.

"Yudhishtira said,—People are seen to make diverse kinds of gifts unto the Brahmanas. What, however, is the difference, O grandsire, between the giver and the receiver?

1 By 'Upavasa' in the second line is meant abstention from food between the two prescribed hours for eating, and not that fast which mortifies the body. One may, again, eat the most luxurious food without being attached to it. One also, by repining at one's abstinence, may come to be regarded as actually enjoying the most luxurious food.—T.

2 Meat of animals slaughtered in sacrifices is allowable. By taking such meat, one does not become an eater of meat. In fact, one may &c.—T.

“Bhishma said,—The Brahmana accepts gifts from him that is righteous, and from him that is unrighteous. If the giver happens to be righteous, the receiver incurs little fault. If on the other hand, the giver happens to be unrighteous, the receiver sinks in hell. In this connection is cited an old history of the conversation between Vrishadarbhi and the seven Rishis, O Bharata. Kasyapa and Atri and Vasishtha and Bharadwaja and Gautama and Viswamitra and Jamadagni, and the chaste Arundhati (the wife of Vasishtha), all had a common maid-servant whose name was Ganda. A Sudra of the name of Pasu-akha married Ganda and became her husband. Kasyapa and others, in days of old, observed the austere penances and roved over the world, desirous of attaining to the eternal region of Brahmana by the aid of Yoga-meditation. About that time, O delighter of the Kurus, there occurred a severe drought. Afflicted by hunger, the whole world of living creatures became exceedingly weak. At a sacrifice which had been performed in former times by Sivi's son, he had given away unto the Ritwiks a son of his as the sacrificial present. About this time, unendued with longevity as the prince was, he died of starvation. The Rishis named, afflicted with hunger, approached the dead prince and sat surrounding him. Indeed, those foremost of Rishis, beholding the son of him at whose sacrifice they had officiated, O Bharata, thus dead of starvation, began to cook the body in a vessel, impelled by the pangs of hunger. All food having disappeared from the world of men, those ascetics, desirous of saving their lives, had recourse, for purposes of sustenance, to such a miserable shift. While they were thus employed, Vrishadarbha's son, *viz.*, king Saivya, in course of his roving, came upon those Rishis. Indeed, he met them on his way, engaged in cooking the dead body, impelled by the pangs of hunger.

“The son of Vrishadarbha said,—The acceptance of a gift (from me) will immediately relieve you all. Do you, therefore, accept a gift for the support of your bodies ! Ye ascetics endued with wealth of penances, listen to me as I declare what wealth I have ! That Brahmana who solicits me (for gifts) is ever dear to me. Verily, I shall give unto you a thousand mules. Unto each of you I shall give a thousand kine of white hare, foremost in speed, each accompanied by a bull, and each having a well-born calf, and, therefore, yielding milk. I shall also give unto you a thousand bulls of white complexion and of the best breed and capable of bearing heavy burdens. I shall also give you a large number of kine, of good disposition, the foremost of their kind, all fat, and each of which, having brought forth her first calf, is quick with her second.¹ Tell me what else I shall give of foremost villages, of grain, of barley, and of even the rarer and more costly jewels. Do not seek to eat this

¹ ‘Prashtahni’ means a cow pregnant with her second calf. ‘Grishti’ means a cow that has brought forth only her first calf.—T.

food that is inedible. Tell me what I should give unto you for the support of your bodies !

"The Rishis said,—O king, an acceptance of gifts from a monarch is very sweet at first but it is poison in the end. Knowing this well, why do you, O king, tempt us then with these offers ? The body of the Brahmana is the field of the deities. By penance, it is purified. Then again, by gratifying the Brahmana, one gratifies the deities. If a Brahmana accepts the gifts made to him by the king, he loses, by such acceptance, the merit that he would otherwise acquire by his penances that day. Indeed, such acceptance consumes that merit even as a blazing conflagration consumes a forest. Let happiness be thine, O king, as the result of the gifts thou makest to those that solicit thee !—Saying these words unto them, they left the spot, proceeding by another way. The flesh those high-souled ones had intended to cook remained uncooked. Indeed, abandoning that flesh, they went away, and entered the woods in search of food. After this, the ministers of the king, urged by their master, entered those woods and plucking certain figs endeavoured to give them away unto those Rishis. The officers of the king filled some of those figs with gold and mixing them with others sought to induce those ascetics to accept them. Atri took up some of those figs, and finding them heavy refused to take them. He said,—We are not destitute of knowledge. We are not fools ! We know that there is gold within these figs. We have our senses about us. Indeed, we are awake instead being asleep. If accepted in this world, those will produce bitter consequence hereafter. He who seeks happiness both here and hereafter should never accept these !

"Vasishtha said,—If we accept even one gold coin, it will be counted as a hundred or even a thousand (in assigning the demerit that attaches to acceptance). If, therefore, we accept many coins, we shall surely attain to an unhappy end hereafter !

"Kasyapa said,—All the paddy and barley on Earth, all the gold and animals and women that occur in the world, are incapable of gratifying the desire of a single person. Hence, one possessed of wisdom should dispelling cupidity, adopt tranquillity !

"Bharadwaja said,—The horns of a Ruru, after their first appearance, begin to grow with the growth of the animal. The cupidity of man is even like this. It has no measure !

"Gautama said,—All the objects that exist in the world are incapable of gratifying even a single person. Man is even like the ocean, for he can never be filled (even as the ocean can never be filled by all the waters that are discharged into it by the rivers).

"Viswamitra said,—When one desire cherished by a person becomes gratified, there springs up immediately another whose gratification is sought and which pierces him like a shaft.

" 'Jamadagni said,—Abstention from accepting gifts supports penances as their foundation. Acceptance, however, destroys that wealth (*viz.*, the merit of penances).

" 'Arundhati said,—Some people are of opinion that things of the world may be stored with a view to spend them upon the acquisition of righteousness (by gifts and sacrifices). I think, however, that the acquisition of righteousness is better than that of worldly wealth !

" 'Ganda said,—When these my lords, who are endued with great energy, are so very much afraid of this which seems to be a great terror, weak as I am, I fear it the more !

" 'Pasusakha said,—The wealth there is in righteousness is very superior. There is nothing superior to it. That wealth is known to the Brahmanas. I wait upon them as their servant, only for learning to value that wealth !

" 'The Rishis (all together) said,—Let happiness be his, as the result of the gifts he makes, who is the king of the people of this land ! Let his gift be successful who has sent these fruits to us, enclosing gold within them !

" 'Bhishma continued,—Having said these words, those Rishis of steadfast vows, abandoning the figs having gold within them, left that spot and proceeded to whatever destination they liked.

" 'The ministers said,—O king, coming to know of the existence of gold within the figs, the Rishis have gone away ! Let this be known to thee !

" 'Bhishma continued,—Thus addressed by his ministers, king Vrishadarbhi became filled with wrath against all those Rishis. Indeed, to take vengeance upon them, the monarch entered his own chamber. Observing the austerest of penances, he poured on his sacred fire libations of ghee, accompanying each with Mantras uttered by him. From that fire there then arose, as the result of the incantation, a form capable of striking every one with fear. Vrishadarbhi named her as Yatudhani. That form which had been from the incantations of the king, looking as terrible as the Last Night, appeared with joined hands before the monarch. Addressing king Vrishadarbhi, she said,—What shall I accomplish ?

" 'Vrishadarbhi said,—Go and follow the seven Rishis, as also Arundhati, and the husband of their maid-servant, and the maid-servant herself, and comprehend what the meanings are of their names. Having ascertained their names, do thou slay all of them. After slaying them thou mayst go whatever destination thou likest !¹

1 The Commentator explains that the direction about ascertaining the names of the Rishis and the meanings of those names proceeded from the king's desire of cautioning the Rakshasî lest in going to destroy them she might herself meet with destruction.—T.

"Bhishma continued,—'Saying,—So be it !—The Rakshasi who had been named Yatudhani, in her proper form, proceeded to that forest in which the great Rishis wandered in search of food. Indeed, O king, those great Rishis, with Atri among them, roved within the forest, subsisting upon fruits and roots. In course of their wanderings they saw a mendicant of broad shoulders, and plump arms and legs and well-nourished face and abdomen. Of limbs that were all adipose, he was wandering with a dog in his company. Beholding that mendicant whose limbs were all well-developed and handsome, Arundhati exclaimed, addressing the Rishis,—None of you will ever be able to show such well developed features !

"Vasishtha said,—The sacred fire of this person is not like ours, for while he is able to pour libations on it, morning and evening, none of us are able to do the same. It is for this reason that we see both him and his dog so well-developed !¹

"Atri said,—This man does not, like us, feel the pangs of hunger. His energy has not sustained, like ours, any diminution. Acquired with the greatest difficulty, his Vedas have not, like ours disappeared. Hence it is that we see both him and his dog so well-developed !

"Viswamitra said,—This man is not, like us, unable to observe the eternal duties inculcated in the scriptures. I have become idle. I feel the pangs of hunger. I have lost the knowledge I had acquired. This man is not like us in this respect. Hence I see both him and his dog so well-developed !

"Jamadagni said,—This man has not to think of storing his annual grain and fuel as we are compelled to do. Hence I see both him and his dog so well-developed !

Kasyapa said,—This man has not, like us, four brothers of the whole blood who are begging from house to house, uttering the words,—Give—Give ! Hence it is that I see him and his dog so well-developed !

"Bharadwaja said,—This man hath no regret like ours for having condemned and cursed his spouse. He hath not acted so wickedly and senselessly. Hence I see both him and his dog so well-developed !

Gautama said,—This man hath not like us only three pieces of covering made of Kusa grass, and a single Ranku skin, each of which, again, is three years old. Hence it is that I see both him and his dog so well-developed !

"Bhishma continued,—The wandering mendicant, beholding those great Rishis, approached them, and accosted them all by touching their hand according to the custom. Conversing then with each other about the difficulty of obtaining sustenance in that forest and the consequent

¹ In other words, Vasishtha attributes the leanness or emaciation of himself and his companions to the failure to discharge their daily rites of religion.—T.

necessity of bearing the pangs of hunger, all of them left that spot. Indeed, they wandered through that wilderness, all bent upon a common purpose, *viz.*, the plucking of fruits and the extraction of roots for sustenance. One day, as they were wandering, they beheld a beautiful lake overgrown with lotuses. Its banks were covered with trees that stood thickly near one another. The waters of the lake were pure and transparent. Indeed, the lotuses that adorned the lake were all of the hue of the morning sun. The leaves that floated on the water were of the complexion of *lapis lazuli*. Diverse kinds of aquatic fowls were sporting on its bosom. There was but one path leading to it. The banks were not miry, and the access to the water was easy. Urged by Vrishadarbhi, the Rakshasi of frightful mien who had sprung from his incantations and who had been named Yatudhani, guarded the lake. Those foremost Rishis, with Pasusakha in their company, proceeded towards the lake, which was thus guarded by Yatudhani, for the object of gathering some lotus-stalks.¹ Beholding Yatudhani of frightful aspect standing on the banks of the lake, those great Rishis addressed her, saying,—Who art thou that thus standest alone in these solitary woods? For whom dost thou wait here? What, indeed, is thy purpose? What dost thou do here on the banks of this lake adorned with lotuses?

“Yatudhani said,—It matters not who I am. I deserve not to be questioned (respecting my name and race and purposes). Ye that are possessed of ascetic wealth, know that I am the guard set to watch this lake!

“The Rishis said,—All of us are hungry. We have nothing else to eat. With thy permission we would gather some lotus-stalks!

“Yatudhani said,—Agreeably to a compact, do ye take the lotus-stalks as ye please. Ye must, one by one, give me your names. Ye may then, without delay, take the stalks!

“Bhishma continued.—‘Ascertaining that her name was Yatudhani and that she stood there for slaying them (after knowing, from the meanings of their names, what the extent was of their power), Atri, who was famishing with hunger, addressed her, and said these words.

“Atri said,—I am called Atri because I cleanse the world from sin. For, again, thrice studying the Vedas every day, I have made days of my nights. That, again, is no night in which I have not studied the Vedas. For these reasons also I am called Atri, O beautiful lady!

“Yatudhani said,—O thou of great effulgence, the explanation thou hast given me of thy name is incapable of being comprehended by me. Do thou, therefore, go and plunge into this tank filled with lotuses!

“Vasishtha said,—I am endued with the wealth (that consists of the Yoga attributes of puissance, &c) I lead, again, a domestic mode of

1 Lotus-stalks are eaten in India and are mentioned by Charaka as heavy food.—T.

life, and am regarded as the foremost of all persons that lead such a mode of life. In consequence of being endowed with (such) wealth, of my living as a householder, and of my being regarded as the foremost of all house-holders, I am called Vasishtha !

"Yatudhani said,—The etymological explanation of thy name is perfectly incomprehensible to me, inasmuch as the inflections which the original roots have undergone are unintelligible. Go and plunge into this lake of lotuses !

"Kasyapa said,—I always protect my body, and in consequence of my penances I have become endowed with effulgence. For this protecting the body and for this effulgence that is due to my penances, I have come to be called by the name of Kasyapa !

"Yatudhani said,—O thou of great effulgence, the etymological explanation thou hast given of thy name is incapable of being comprehended by me. Go and plunge into this lake filled with lotuses !

"Bharadwaja said,—I always support my sons, my disciples, the deities, the Brahmanas, and my wife. In consequence of thus supporting all with ease, I am called Bharadwaja !

"Yatudhani said,—The etymological explanation thou hast given me of thy name is perfectly incomprehensible to me, in consequence of the many inflections the root has undergone. Go and plunge into this lake filled with lotuses !

"Gotama said,—I have conquered Heaven and Earth by the aid of self-restraint. In consequence of my looking upon all creatures and objects with an equal eye, I am like a smokeless fire. Hence I am incapable of being subjugated by thee. When, again, I was born, the effulgence of my body dispelled the surrounding darkness. For these reasons I am called Gotama !

"Yatudhani said,—The explanation thou hast given me of thy name, O great ascetic, is incapable of being understood by me. Go and plunge into this lake of lotuses !

"Viswamitra said,—The deities of the universe are my friends. I am also the friend of the universe. Hence, O Yatudhani, know that I am called Viswamitra !

"Yatudhani said,—The explanation thou hast given of thy name is incomprehensible to me in consequence of the inflections the root has undergone. Go and plunge into this lake of lotuses !

"Jamadagni said,—I have sprung from the sacrificial fire of the deities. Hence am I called Jamadagni, O thou of beautiful features !

"Yatudhani said,—The etymological explanation thou hast given me, O great ascetic, of thy name, is incomprehensible to me (in consequence of the diverse inflections the root has undergone). Do thou go and plunge into this lake of lotuses !

"Arundhati said,—I always stay by the side of my husband, and

hold the Earth jointly with him. I always incline my husband's heart towards me. I am, for these reasons called Arundhati!

"Yatudhani said,—The explanation thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections the roots have undergone. Go and plunge into this lake of lotuses!

"Ganda said,—The *Ganda* means a portion of the cheek. As I have that portion a little elevated above the others, I am, O thou that hast sprung from the sacrificial fire of Saivya, called by the name of Ganda!

"Yatudhani said,—The explanation which thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections which the root has undergone. Go and plunge into this lake of lotuses!

"Pasusakha said,—I protect and tend all animals that I see, and I am always a friend to all animals. Hence am I called Pasusakha, O thou that hast sprung from the (sacrificial) fire (of king Vrishadarbhi)!

"Yatudhani said,—The explanation thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections which the roots have undergone. Go and plunge into this lake of lotuses!

"Sunasakha said,¹—I am incapable of explaining the etymology of my name after the manner of these ascetics. But know, O Yatudhani, that I am called by the name of Sunasakha-sakha!

"Yatudhani said,—Thou hast mentioned thy name only once. The explanation thou hast offered I have not been able to catch. Do thou, therefore, mention it again. O regenerate one!

"Sunasakha said,—Since thou hast been unable to catch my name in consequence of my having mentioned it only once, I shall strike thee with my triple stick! Struck with it, be thou consumed into ashes without delay!

"Bhishma continued,—'Struck then, on the head, by the Sanyasin, with his triple stick which resembled the chastisement inflicted by a Brahmana, the Rakshasi who had sprung from the incantations of king Vrishadarbhi fell down on the Earth and became reduced to ashes.² Having thus destroyed the mighty Rakshasi, Sunasakha thrust his stick into the Earth and sat himself down on a grassy plot of land. The Rishis then, having, as they liked, plucked a number of lotuses and taken up a

1 'Sunasakha' implies 'a friend of dogs.' The new comer who had joined the roving Rishis had a dog with him. Hence, he is called by the name of 'Sunasakha.—T.

2 'Brahma-danda' literally means the stick in the hand of a Brahmana. Figuratively, it implies the chastisement inflicted by a Brahmana in the form of a curse. As such it is more effective than the thunder-bolt in the hands of Indra himself, for the thunder-bolt blasts only those objects that lie within its immediate range. The Brahmana's curse, however, blasts even those that are unborn.—T.

number of lotus-stalks, came up from the lake, filled with joy. Throwing on the ground the heap of lotuses which they had gathered with great labour, they plunged once more into it for offering oblations of water to the Pitris. Coming up, they proceeded to that part of the bank where they had deposited the lotus-stalks. Reaching that spot, those foremost of men found that the stalks were nowhere to be seen.

"The Rishis said,—What sinful and hard-hearted man has stolen away the lotus-stalk gathered by our hungry selves from desire of eating ?

"Bhishma continued,—Those foremost of regenerate persons, suspecting one another, O crusher of foes, said,—We shall each have to swear to our innocence ! All those ascetics then, famishing with hunger and worn out with exertion, agreeing to the proposal, took these oaths.

"Atri said,—Let him who has stolen the lotus-stalks touch kine with his foot, make water facing the sun, and study the Vedas on excluded days !

"Vasishtha said,—Let him who has stolen the lotus-stalks abstain from studying the Vedas, or leash hounds, or be a wandering mendicant unrestrained by the ordinances laid down for that mode of life, or be a slayer of persons that seek his protection, or live upon the proceeds of the sale of his daughter, or solicit wealth from those that are low and vile !

"Kasyapa said,—Let him who has stolen the lotus-stalks utter all kinds of words in all places, give false evidence in a court of law, eat the flesh of animals not slain in sacrifices, make gifts to undeserving persons or to deserving persons at unseasonable times, and have sexual congress with women during daytime !

"Bharadwaja said,—Let him who has stolen the lotus-stalks be cruel and unrighteous in his conduct towards women and kinsmen and kine. Let him humiliate Brahmanas, in disputations, by displaying his superior knowledge and skill. Let him study the Rishis and the Yajushes, disregarding his preceptor ! Let him pour libations upon fires made with dry grass or straw !¹

"Jamadagni said,—Let him who has stolen the lotus-stalks be guilty of throwing filth and dirt on water. Let him be inspired with animosity towards kine. Let him be guilty of having sexual congress with women at times other than their season. Let him incur the aversion of all persons. Let him derive his maintenance from the earnings of his wife ! Let him have no friends and let him have many foes ! Let him

1 Libations should always be poured upon a blazing fire. Fires made with dry grass or straw blaze up quickly and become soon extinguished. By pouring libations, therefore, upon such fires, one practically pours them upon ashes and gains no merit.—T.

be another's guest for receiving in return those acts of hospitality which he has done to that other !¹

" 'Gotama said,—Let him who has stolen the lotus-stalks be guilty of throwing away the Vedas after having studied them ! Let him cast off the three sacred fires ! Let him be a seller of the Soma (plant or juice) ! Let him live with that Brahmana who resides in a village which has only one well from which water is drawn by all classes and who has married a Sudra woman !

" 'Viswamitra said,—Let him who has stolen the lotus-stalks be fated to see his preceptors and seniors and his servants maintained by others during his own life-time. Let him not have a good end. Let him be the father of many children ! Let him be always impure and a wretch among Brahmanas ! Let him be proud of his possessions ! Let him be a tiller of the soil and let him be filled with malice ! Let him wander in the season of rains. Let him be a paid servant ! Let him be the priest of the king ! Let him assist at the sacrifices of such impure persons as do not deserve to be assisted at their sacrifices !

" 'Arundhati said,—Let her who has stolen the lotus-stalks always humiliate her mother-in-law ! Let her be always vexed with her husband ! Let her eat whatever good things come to her house without sharing them with others ! Disregarding the kinsmen of her lord, let her live in her husband's house and eat, evening, the flour of fried barley ! Let her come to be regarded as unenjoyable (in consequence of the stains that would tarnish her) ! Let her be the mother of a heroic son !²

" 'Ganda said,—Let her who has stolen the lotus-stalks be always a speaker of falsehoods ! Let her always quarrel with her kinsmen ! Let her bestow her daughter in marriage for a pecuniary consideration ! Let her eat the food which she has cooked, alone and without sharing it with anybody ! Let her pass her whole life in slavery ! Indeed, let her who has stolen the lotus-stalks be quick with child in consequence of sexual congress under circumstances of guilt.

" 'Pasusakha said,—Let him who has stolen the lotus-stalks be born of a slave-mother. Let him have many children all of whom are worthless ! And let him never bow to the deities !

" 'Sunasakha said,—Let him who has removed the lotus-stalks obtain the merit of bestowing his daughter in marriage upon a Brahmana

1 To derive the means of sustenance from a wife was always viewed with feelings of aversion in this country. It seems, therefore, that the custom of domesticating sons-in-law was not unknown in ancient times. To receive acts of hospitality in return for those rendered was regarded as not only meanness but also destructive of merit.—T.

2 'Jnatinam' is an instance of the genitive in what is called 'Anadara.' The meaning, therefore, is 'disregarded them.' For a Brahmani woman to bring forth a son devoted to heroic deeds is a reproach.—T.

who has studied all the Samans and the Yajushes and who has carefully observed the vow of Brahmacharyya. Let him perform the final ablutions after having studied all the Atharvans !

"All the Rishis said,—The oath thou hast taken is no oath at all, for all the acts which thou hast mentioned are very desirable for the Brahmanas ! It is evident, O Sunasakha, that thou hast appropriated our lotus-stalks !

"Sunasakha said,—Not seeing the lotus-stalks deposited by you, what you say is perfectly true, for it is I who have actually stolen them. In the very sight of all of you I have caused the disappearance of those stalks ! Ye sinless ones, the act was done by me from desire of testing you ! I came hither for protecting you. That woman who lies slain there was called Yatudhani. She was of fierce disposition. Sprung from the incantations of king Vrishadarbhi, she had come here from the desire of slaying all of you ! You ascetics endued with wealth of penances, egged on by that king, she had come, but I have slain her. That wicked and sinful creature, sprung from the sacrificial fire, would otherwise have taken your lives. It was for killing her and saving you that I came here, ye learned Brahmanas ! Know that I am Vasava ! Ye have completely freed yourselves from the influence of cupidity. In consequence of this, ye have won many eternal regions fraught with the fruition of every wish as soon as it rises in the heart ! De ye rise, without delay, from this place and repair to those regions of beatitude, ye regenerate ones, that are reserved for you !

"Bhishma continued,—The great Rishis, highly gratified at this, replied unto Purandara, saying,—So be it !—They then ascended to Heaven in company of Indra himself. Even thus, those high-souled persons, though famishing with hunger and though tempted at such a time with the offer of diverse kinds of enjoyable articles, refrained from yielding to temptation. As the result of such self-denial, they attained to Heaven. It seems, therefore, that one should, under all circumstances, cast off cupidity from oneself. Even this, O king, is the highest duty. Cupidity should be cast off. The man who recites this account (of the deeds of the righteous Rishis) in assemblies of men, succeeds in acquiring wealth. Such a man has never to attain to a distressful end. The Pitris, the Rishis, and the deities become all pleased with him. Hereafter, again, he becomes endued with fame and religious merit and wealth !

SECTION XCIV

"Bhishma said,—In this connection is cited the old history of the oaths (taken by many Rishis one after another) on the occasion of a sojourn to the sacred waters. O best of the Bharatas, the act of theft had been done by Indra, and the oaths were taken by many royal and regenerate Rishis. Once on a time, the Rishis, having assembled together,

proceeded to the western Prabhasa. They held a consultation there which resulted in a resolve on their part to sojourn to all the sacred waters on Earth. There were Sakra and Angiras and Kavi of great learning and Agastya and Narada and Parvata; and Bhrigu and Vasishtha and Kasyapa and Gautama and Viswamitra and Jamadagni, O king! There were also the Rishi Galava, and Ashtaka and Bharadwaja and Arundhati and the Valikhilyas; and Sivi and Dilipa and Nahusha and Amvarisha and the royal Yayati and Dhundhumara and Puru. These foremost of men, placing the high-souled Satakratu, the slayer of Vritra at their head, sojourned to all the sacred waters one after another, and at last reached the highly sacred Kausiki on the day of the full moon in the month of Magha. Having cleansed themselves of all sins by ablutions performed in all the sacred waters, they at last proceeded to the very sacred Brahmasara. Bathing in that lake, those Rishis endued with energy like that of fire began to gather and eat the stalks of the lotus. Amongst those Brahmanas, some had extracted the stalks of the lotus and some the stalks of the *Nymphœa stellata*. Soon they found that the stalks extracted by Agastya (and deposited on the bank) had been taken away by somebody. The foremost of Rishis, Agastya, addressing them all, said,—Who has taken away the good stalks which I had extracted and deposited here? I suspect some one amongst you must have done the act. Let him who has taken them away give them back to me. It behoves you not to thus misappropriate my stalks! It is heard that Time assails the energy of Righteousness. That Time has come upon us. Hence, Righteousness is afflicted. It is meet that I should go to Heaven for good, before unrighteousness assails the world and establishes itself fully here!¹ Before the time comes when Brahmanas, loudly uttering the Vedas, within the precincts of villages and inhabited places, cause the Sudras to hear them, before the time comes when kings offered against the rules of Righteousness from motives of policy, I shall go to Heaven for good! Before men cease to regard the distinctions between the lower, the middle, and the higher classes, I shall go to Heaven for good. Before Ignorance assails the world and envelops all things in darkness, I shall go to Heaven for good.² Before the time comes when the strong begin to lord it over the weak and treat them as slaves, I shall go to Heaven for good. Indeed, I dare not remain on Earth for witnessing these things.—The Rishis, much concerned at what he said,

1 The scriptures declare that Righteousness loses its strength as Time advances. In the Krita age, it exists in entirety. In the Treta, it loses a quarter. In the Dwapara, another quarter is lost. In the Kali age, full three quarters are lost and only a quarter is all that remains.—T.

2 The Rishis think that the distinctions between the lower, the middling, and the higher classes of society are eternal, and nothing can be a greater calamity than the effacement of those distinctions. Equality of men, in their eyes, is an unmitigated evil.—T.

addressed that great ascetic and said,—We have not stolen thy stalks ! Thou shouldst not harbour these suspicions against us. O great Rishi, we shall take the most frightful oaths !—Having said these words, conscious as they were of their own innocence, and desirous of upholding the cause of righteousness, those Rishis and sages of royal descent then began to swear, one after another, the following oaths.

"Bhrigu said,—Let him who has stolen thy stalks censure when censured, assail when assailed, and eat the flesh that is attached to the back-bone of animals (slaughtered in sacrifice) !¹

"Vasishta said,—Let him who has stolen thy stalks neglect his Vedic studies, leash hounds, and having taken himself to the mendicant order live in a city or town !²

"Kasyapa said,—Let him who has stolen thy stalks sell all things in all places, misappropriate deposits, and give false evidence !

"Gautama said,—Let him who has stolen thy stalks live, displaying pride in all things, with an understanding that does not see all creatures with an equal eye, and always yielding himself to the influence of desire and wrath ! Let him be a cultivator of the soil, and let him be inspired by malice !³

"Angiras said,—Let him who has stolen thy stalks be always impure ! Let him be a censurable Brahmana (for his misdeeds). Let him leash hounds. Let him be guilty of Brahmanicide. Let him be averse to expiations after having committed transgressions !

"Dhundhumara said,—Let him who has stolen thy stalks be ungrateful to his friends ! Let him take birth in a Sudra woman ! Let him eat alone any good food (coming to the house, without sharing it with others) !⁴

"Dilipa said,—Let him who has stolen thy stalks attain to those regions of misery and infamy which are reserved for that Brahmana who resides in a village having but one well and who has sexual congress with a Sudra woman !⁵

1 Forgiveness is the duty of the Brahmana. To fall off from forgiveness is to fall off from duty. To censure when censured and assail the assailer, are grave transgressions in the case of a Brahmana. The idea of retaliation should never enter the Brahmana's heart ; for the Brahmana is the friend of the universe. His behaviour to friend and foe should be equal. To eat the flesh that attaches itself to the back-bone of a slaughtered animal is also a grave transgression.—T.

2 A religious mendicant should always wander over the Earth, sleeping where night overtakes him. For such a man to reside in a city or town is sinful.—T.

3 To till the soil is a transgression for a Brahmana.—T.

4 Good food should never be taken alone. It should always be shared with children and servants.—T.

5 A village having only one well should be abandoned by a Brahmana, for he should not draw water from such a well which is used by all classes of the population.—T.

" 'Puru said,—Let him who has stolen thy stalks adopt the occupation of a physician ! Let him be supported by the earnings of his wife ! Let him draw his sustenance from his father-in-law !

Sukra said,—Let him who has stolen thy stalks eat the flesh of animals not slain in sacrifices ! Let him have sexual congress at day-time ! Let him be a servant of the king !

" 'Jamadagni said,—Let him who has stolen thy stalks study the Vedas on forbidden days or occasions. Let him feed friends at Sraddhas performed by him ! Let him eat at the Sraddha of a Sudra !

" 'Sivi said,—Let him who has stolen thy stalks die without having established a fire (for daily worship) ! Let him be guilty of obstructing the performance of sacrifices by others ! Let him quarrel with those that are observant of penances !

" 'Yayati said,—Let him who has stolen thy stalks be guilty of having sexual congress with his wife when she is not in her season and when he is himself in the observance of a vow and bears matted locks on his head ! Let him also disregard the Vedas !

Nahusha said,—Let him who has stolen thy stalks live in domesticity after having betaken himself to the vow of mendicancy ! Let him act in whatever way he pleases (and without restraint of any kind), after having undergone the initiatory rites in view of a sacrifice or some solemn observance ! Let him take pecuniary gratification for prelections to disciples (on any branch of knowledge that the latter come to learn) !

" 'Amvarisha said,—Let him who has stolen thy stalks be cruel and unrighteous in his behaviour towards women and kinsmen and kine ! Let him be guilty also of Brahmanicide !

" 'Narada said,—Let him who has stolen thy stalks be one that identifies the body with the soul ! Let him study the scriptures with a preceptor that is censurable ! Let him chaunt the Vedas, offending at each step against the rules of orthoepy ! Let him disregard all his seniors !

" 'Nabhaga said,—Let him who has stolen thy stalks always speak false-hoods and quarrel with those that are righteous ! Let him bestow his daughter in marriage after accepting a pecuniary gratification offered by his son-in-law !

" 'Kavi said,—Let him who has stolen thy stalks be guilty of striking a cow with his foot. Let him make water, facing the sun ! Let him cast off the person that seeks shelter at his hands !

" 'Viswamitra said,—Let him who has stolen thy stalks become a servant that behaves with deceit towards his master ! Let him be the priest of a king ! Let him the Ritwik of one that should not be assisted at his sacrifices !

" 'Parvata said,—Let him who has stolen thy stalks be the chief of a village ! Let him make journeys on asses ! Let him leash hounds for a living !

"Bharadwaja said,—Let him who has stolen thy stalks be guilty of all the demerits that become his who is cruel in his behaviour and untruthful in speech !

"Ashtaka said,—Let him who has stolen thy stalks be a king destitute of wisdom, capricious and sinful in his behaviour, and disposed to rule the Earth unrighteously !

"Galava said,—Let him who has stolen thy stalks be more infamous than a sinful man ! Let him be sinful in his acts towards his kinsmen and relatives ! Let him proclaim the gifts he makes to others ?

"Arundhati said,—Let her who has stolen thy stalks speak ill of her mother-in-law ! Let her feel disgust for her lord. Let her eat alone any good food that comes to her house !

"The Valakhilyas said,—Let him who has stolen thy stalks stand on one foot at the entrance of a village (for earning his subsistence) ! Let him, while knowing all duties, be guilty of every breach !¹

"Sunasakha said,—Let him who has stolen thy stalks be a Brahmana that sleeps in happiness, having disregarded his daily *Homa* ! Let him, after becoming a religious mendicant, behave in whatever way he pleases, without observing any restraint !

"Surabhi said,—Let her who has stolen thy stalks be milked, with her (hind) legs bound with a rope of human hair, and with the aid of a calf not her own, and, while milked, let her milk be held in a vessel of white brass !²

"Bhishma continued,—'After the Rishis and the royal sages had sworn these diverse oaths, O Kuru king, the thousand-eyed chief of the deities, filled with joy, cast his looks on the angered Rishi Agastya. Addressing the Rishi who was very angry at the disappearance of his lotus stalks, Maghavat thus declared what was passing in his mind. Hear, O king, what the words were that Indra spoke in the midst of those regenerate and celestial Rishis and royal sages.

"Sakra said,—Let him who has stolen thy stalks be possessed of the merit of him who bestows his daughter in marriage upon a Brahmana that has duly observed the vow of Brahmacharyya or that has duly studied the Samans and the Yajushes ! Let him also have the merit of one that undergoes the final bath after completing one's study of the Atharva Veda ! Let him who has stolen thy stalks have merit of having

1 The penance that is involved in standing on one foot should be practised, like all other penances, in the woods. To practise a penance on the way leading to a village so that people may be induced to make gifts, is a transgression of a grave kind.—T.

2 Some kine that are vicious have their hind legs tied with a rope while they are milked. If the rope be made of human hair, the pain felt is supposed to be very great. To obtain the aid of a calf belonging to another cow is regarded as sinful. To the cow also, the process of sucking cannot be agreeable. If the milk is held in vessel of white brass, it becomes unfit for gods and guests.—T.

studied all the Vedas. Let him be observant of all duties and righteous in his behaviour ! Indeed, let him go to the region of Brahmana !

" 'Agastya said,—Thou hast, O slayer of Vala, uttered a benediction instead of a curse ! (It is evident, thou hast taken my stalks !) Give them to me, for that is the eternal duty !

" 'Indra said,—O holy one, I did not remove thy stalks, led by cupidity ! Indeed, I removed them from desire of hearing this conclave recite what the duties are that we should observe. It behoveth thee not to give way to anger ! Duties are the foremost of Srutis. Duties constitute the eternal path (for crossing the sea of the world) ! I have listened to this discourse of the Rishis (on duties) that is eternal and immutable, and that transcends all change !¹ Do thou then, O foremost of learned Brahmanas, take back these stalks of thine ! O holy one, it behoves thee to forgive my transgression, O thou that art free from every fault !'

"Bhishma continued,—'Thus addressed by the chief of the deities, the ascetic, *viz.*, Agastya, who had been very angry, took back his stalks, Endued with great intelligence, the Rishi became cheerful. After this, those denizens of the woods proceeded to diverse other sacred waters. Indeed, repairing to those sacred waters they performed their ablutions everywhere. The man who reads this narrative with close attention on every Parva day, will not have to become the progenitor of an ignorant and wicked son. He will never be destitute of learning. No calamity will ever touch him. He will, besides, be free from every kind of sorrow. Decrepitude and decay will never be his. Freed from stains and evil of every kind, and endued with merit, he is sure to attain to Heaven. He who studies this Sāstra observed by the Rishis, is sure, O prince of men, to attain to the eternal region of Brahmana that is full of felicity !'²

SECTION XCV

"Yudhishtira said,—'O chief of Bharata's race, by whom was the custom of giving umbrellas and sandals at obsequial ceremonies introduced ? Why was it introduced and for what purpose are those gifts made. They are given not only at obsequial ceremonies but also at other religious rites. They are given on many occasions with the view of acquiring religious merit. I wish to know, in detail, O regenerate one, the true meaning of this custom !

"Bhishma said,—'Do thou, O prince, attentively listen to the details

1 The discourse is called eternal and immutable because of its subject being so. Duties are eternal truths.—T.

2 This discourse on duties delivered by the Rishis is called a Sastra. Literally, anything that governs men, i.e., regulates their behaviour, is called a Sastra. As such, the enumeration of duties occurring in this Lesson, although it has been made by a reference to their breaches, is, therefore, a Sastra.—T.

I shall recite in respect of the custom of giving away umbrellas and shoes at religious rites, and as to how and by whom it was introduced. I shall also tell thee in full, O prince, how it acquired the force of a permanent observance and how it came to be viewed as a meritorious act. I shall, in this connection, recite the narrative of the discourse between Jamadagni and the high-souled Surya. In ancient times, the illustrious Jamadagni, O puissant king, of Bhrigu's race, was engaged in practising with his bow. Taking his aim, he shot arrow after arrow. His wife Renuka used to pick up the shafts when shot and repeatedly bring them back to that descendent, endued with blazing energy of Bhrigu's race. Pleased with the whizzing noise of his arrows and the twang of his bow, he amused himself thus by repeatedly discharging his arrows which Renuka brought back unto him. One day, at noontide, O monarch, in that month when the Sun was in Jyesthamula, the Brahmana, having discharged all his arrows, said to Renuka,—O large-eyed lady, go and fetch me that shafts I have shot from my bow. O thou of beautiful eye-brows! I shall again shoot them with my bow!—The lady proceeded on her errand but was compelled to sit under the shade of a tree, in consequence of her head and feet being scorched by the heat of the Sun. The black-eyed and graceful Renuka, having rested for only a moment, feared the curse of her husband and, therefore, addressed herself again to the task of collecting and bringing back the arrows. Taking them with her, the celebrated lady of graceful features came back, distressed in mind and her feet smarting with pain. Trembling with fear, she approached her husband. The Rishi, filled with wrath, repeatedly addressed his fair-faced spouse, saying,—O Renuka, why hast thou been so late in returning?

“ Renuka said,—O thou that art endued with wealth of penances, my head and feet were scorched by the rays of the Sun! Oppressed by the heat, I had betaken myself to the shade of a tree! Even this has been the cause of the delay! Informed of the cause, do thou, O lord, cease to be angry with me!

“ Jamadagni said,—O Renuka, this very day shall I destroy, with the fiery energy of my weapons, the star of day with his blazing rays, that has afflicted thee in this way!

“ Bhisma continued,—Drawing his celestial bow, and taking up many arrows, Jamadagni stood, turning his face towards the Sun and watching him as he moved (in his diurnal course). Then, O son of Kunti, beholding him adderst for fight, Surya approached him in the guise of a Brahmana, and said unto him,—What has Surya done to displease thee? Cursing through the firmament, he draws up the moisture from the Earth, and in the form of rains he pours it down once more on her. It is through this, O regenerate one, that the food of human beings springs up,—food that is so agreeable to them! The Vedas say that it is food

that constitutes the life-breaths. O Brahmana, hidden in the clouds and encompassed by his rays, the Sun drenches the seven islands with showers of rain. O puissant one, the moisture, thus poured, diffusing itself into the leaves and fruits of vegetables and herbs, is transformed into food. O son of Bhrigu, the rites of nativity, religious observances of every kind, investiture with the sacred thread, gifts of kine, weddings, all articles in view of sacrifices, the rules for the governance of men, gifts, all sorts of union (between man and man), and the acquisition of wealth, have their origin in food! Thou knowest this well! All the good and agreeable things in the universe, and all the efforts made by living creatures, flow from food. I duly recite what is well known to thee! Indeed, thou fully knowest all that I have said! Do thou, therefore, O regenerate Rishi, appease thy anger! What wilt thou gain by annihilating the Sun?"

SECTION XCVI

"Yudhishtira said,—'What did that foremost of ascetics, viz., Jamadagni endued with great energy, do when thus besought by the maker of day?"

"Bhishma said,—'O descendant of Kuru, despite all the supplications of Surya, the sage Jamadagni, endued with the effulgence of fire, continued to cherish his anger. Then, O king, Surya, in the guise of a Brahmana, bowed his head unto him and addressed him, with folded hands, in these sweet words,—O regenerate Rishi, the Sun is always in motion! How shalt thou pierce the Lord of day who is continually moving forward?"

"Jamadagni said,—'With the eye of knowledge I know thee to be both moving and motionless! I shall surely read thee a lesson this day. At midday thou seemest to stay in the heavens for a moment. It is then, O Surya, that I shall pierce thee with my arrows! There is no swerving from this my resolution!—

"Surya said,—'O regenerate Rishi, without doubt, thou knowest me, O best of archers! But, O holy one, though I have offended, behold, I am a suppliant for thy protection!—'

"Bhishma continued,—'At this, the adorable Jamadagni smilingly addressed the maker of day, saying,—'O Surya, when thou hast sought my protection, thou hast nothing to fear! He would transcend the simplicity that exists in Brahmanas, the stability that exists in the Earth the mildness existing in the Moon, the gravity existing in Varuna, the effulgence existing in Agni, the brightness of Meru, and the heat of the Sun, who would slay a suppliant for protection! The man that can slay a suppliant is capable of violating the bed of his preceptor, of slaying a Brahmana, and of drinking alcohol. Do thou, therefore, think of some

remedy for this evil, by which people may be relieved when heated by the rays !

"Bhishma continued,—'So saying, that excellent descendant of Bhrigu remained silent for a while, and Surya forthwith made over to him an umbrella and a pair of sandals.

"Surya said,—Do thou, O great Rishi, take this umbrella wherewith the head may be protected and my rays warded off. This pair of sandals is made of leather for the protection of the feet. From this day forth the gift of these articles in all religious rites shall be established as an inflexible usage !

"Bhishma continued,—'This custom of giving umbrellas and shoes was introduced by Surya ! O descendant of Bharata, these gifts are considered meritorious in the three worlds. Do thou, therefore, give away umbrellas and shoes to Brahmanas. I have no doubt that thou shalt then acquire great religious merit by the act. O foremost one of Bharata's race, he who gives away a white umbrella with a hundred ribs to a Brahmana, attains to eternal felicity after death and resides in the region of Indra, respected by Brahmanas, Apsaras, and Devas. O puissant one, he who gives shoes to Snataka Brahmanas as also to Brahmanas practising the rites of religion whose feet have become sore with the heat of the Sun, attains to regions coveted by the very deities. Such a man, O Bharata, dwells in happiness in the highest Heaven after his death. O foremost one of Bharata's race, I have thus recited to thee in full, the merits of giving away shoes and umbrellas at religious ceremonies !

SECTION XCVII

"Yudhishtira said,—'O foremost one of Bharata's race, do thou relate to me all the duties of the household mode and tell me all that a man should do in order to attain to prosperity in this world !

"Bhishma said,—'O Bharata, I shall, in this connection, recite to thee the old story of Vasudeva and the goddess Earth. The puissant Vasudeva, O excellent prince of Bharata's race, after hymning the praises of the goddess Earth, questioned her about this very topic that thou hast enquired about.

"Vasudeva said,—Having adopted the state of a householder, what acts should I, or one like me, perform and how are such acts to fructify in good ?

"The goddess Earth said,—O Madhava, the Rishis, the deities, the Pitris, and men should be worshipped, and sacrifices should be performed, by a householder. Do thou also learn this from me that the deities are always pleased with sacrifices, and men are gratified with hospitality. Therefore, the householder should gratify them with such objects as they desire. By such acts, O slayer of Madhu, the Rishis

also are gratified. The householder, abstaining from food, should daily attend to his sacred fire and to his sacrificial offerings. The deities, O slayer of Madhu, are gratified with such acts. The householder should daily offer oblations of food and water, or of fruits, roots and water, for the gratification of the Pitris, and give boiled food unto the Vaiswadevas, and oblations of clarified butter unto Agni, Soma, and Dhanwantari. He should offer separate and distinct oblations unto Prajapati. He should make sacrificial offerings in due order; to Yama in the Southern region, to Varuna in Western region, to Soma in the Northern region, to Prajapati within the homestead, to Dhanwantari in the North-eastern region, and to Indra in the Eastern region. He should offer food to men at the entrance of his house. These, O Madhava, are known as the Vali offerings. The Vali should be offered to the Maruts and the deities in the interior of one's house. To the Viswadevas it should be offered in open air, and to the Rakshasas and spirits the offerings should be made at night. After making these offerings, the householder should make offerings unto Brahmanas, and if no Brahmana be present, the first portion of the food should be thrown into the fire. When a man desires to offer Sraddha to his ancestors, he should, when the Sraddha ceremony is concluded, gratify his ancestors and then make the Vali offerings in due order. He should then make offerings unto the Viswadevas. He should next invite Brahmanas and then properly regale guests arrived at his house, with food. By this act, O prince, are guests gratified. He who does not stay in the house long, or, having come, goes away after a short time, is called a guest. To his preceptor, to his father, to his friend and to a guest, a householder should say,—I have got this in my house to offer thee today!—And he should offer it accordingly everyday. The householder should do whatever they would ask him to do. This is the established usage. The householder, O Krishna, should take his food the last of all, after having offered food to all of them. The householder should worship, with offerings of Madhuparka, his king, his priest, his preceptor, and his father-in-law, as also Snataka Brahmanas even if they were to stay in his house for a whole year. In the morning as well as in the evening, food should be offered on the ground to dogs, Swapachas,¹ and birds. This is called the Vaiswadeva offering. The householder, who performs these ceremonies with a mind unclouded by passion, obtains the blessings of the Rishis in this world, and after death attains to the heavenly regions.

"Bhishma continued,—'The puissant Vasudeva, having listened to all this from the goddess Earth, acted accordingly. Do thou also act in the same way. By performing these duties of a householder, O king, thou shalt acquire fame in this world and attain to Heaven after death!'

¹ Literally, they who cook for dogs, i. e., keep dogs as companions; meaning members of the lowest cast.—T.

SECTION XCVIII

"Yudhishthira said,—'Of what kind is the gift of light, O chief of Bharata's race? How did this gift originate? What are the merits that attach to it? Do thou tell me all this!'

"Bhishma said,—'In this connection, O Bharata, is recited the old narrative of the discourse between Manu, that lord of creatures, and Suvarna. There was in days of yore an ascetic, O Bharata, of the name of Suvarna. His complexion was like that of gold and hence he was called Suvarna (the gold-complexioned). Endued with a pure lineage, good behaviour, and excellent accomplishments, he had mastered all the Vedas. Indeed, by the accomplishments he possessed, he succeeded in transcending many persons of high lineage. One day that learned Brahmana saw Manu, the lord of all creatures, and approached him. Meeting with each other, they made the usual enquiries of politeness. Both of them were firm in the observance of truth. Having met each other, they sat down on the delightful breast of Meru, that mountain of gold. Seated there they began to converse with each other on diverse subjects connected with the high-souled deities and regenerate Rishis and Daityas of ancient times. Then Suvarna, addressing the Self-born Manu, said these words :—It behoveth thee to answer one question of mine for the benefit of all creatures! O lord of all creatures, the deities are seen to be worshipped with presents of flowers and other good scents. What is this? How has this practice been originated? What also are the merits that attach to it? Do thou discourse to me on this topic!

"Manu said,—In this connection is recited the old history of the discourse between Sukra and the high-souled (Daitya) Vali. Once on a time, Sukra of Bhrigu's race approached the presence of Vali the son of Virochana while he was ruling the three worlds. The chief of the Asuras, that giver of sacrificial presents in abundance, having worshipped the descendant of Bhrigu with the Arghya (and offered him a seat), sat down after his guest had seated himself. This very topic that thou hast started relating to the merits attaching to the gift of flowers and incense and lamps, came up on the occasion. Indeed, the chief of the Daityas put this high question to Sukra that most learned of all ascetics.

"Vali said,—O foremost of all persons conversant with Brahma, what, indeed, is the merit of giving flowers and incense and lamps? It behoveth thee, O foremost of Brahmanas, to discourse to me on this!

"Sukra said,—Penance first sprang into life. Afterwards came Dharma (or compassion and other virtues). In the interval between started into life many creepers and herbs.¹ Innumerable were the

¹ The Commentator takes 'Tapah' or Penance as indicative of the duties of the four orders of life, and 'Dharma' as indicative of compassion and other virtues.—T.

species of those. All of them have (the deity) Soma for their lord. Some of these creepers and herbs came to be regarded as Amrita and some came to be regarded as Poison. Others that were neither this nor that formed one class. That is Amrita which gives immediate gratification and joy to the mind. That is Poison which tortures the mind exceedingly by its scent. Know again that Amrita is highly auspicious and that Poison is highly inauspicious. All the (deciduous) herbs are Amrita. Poison is born of the energy of fire. Flowers gladden the mind and confer prosperity. Hence men of righteous deeds bestowed the name *Sumanas* on them. That man who in a state of purity offers flowers unto the deities finds that the deities become gratified with him, and as the consequence of such gratification bestow prosperity upon him. O ruler of the Daityas, those deities unto whom worshippers offer flowers, O lord, uttering their names the while, become gratified with the offerers in consequence of their devotion. The (deciduous) herbs are of diverse kinds and possess diverse kinds of energy. They should be classed as fierce, mild, and powerful. Listen to me as I tell thee which trees are useful for purposes of sacrifice and which are not so. Hear also what garlands are acceptable to Asuras, and what are beneficial when offered to the deities. I shall also set forth in their due order what garlands are agreeable to the Rakshasas, what to the Uragas, what to the Yakshas, what to human beings, and what to the Pitris, in proper order. Flowers are of diverse kinds. Some are wild, some are from trees that grow in the midst of human habitations; some belong to trees that never grow unless planted on well-tilled soil; some are from trees growing on mountains; some are from trees that are not prickly; and some from trees that are prickly. Fragrance, beauty of form, and taste also may offer grounds of classification. The scent that flowers yield is of two kinds, agreeable and disagreeable. Those flowers that are endued with agreeable scent should be offered to the deities. The flowers of trees that are destitute of thorns are generally white in hue. Such flowers are always acceptable to the deities, O lord! One possessed of wisdom should offer garlands of aquatic flowers, such as the lotus and the like, unto the Gandharvas and Nagas and Yakshas. Such plants and herbs as produce red flowers, as are possessed of keen scent, and as are prickly, have been laid down in the Atharvana as fit for all acts of incantation for injuring foes. Such flowers as are possessed of keen energy, as are painful to the touch, as grow on trees and plants having thorns, and as are either bloody-red or black, should be offered to (evil) spirits and unearthly beings. Such flowers as gladden the mind and heart, as are very agreeable when pressed, and as are of beautiful form, have been said, O lord, to be worthy of being offered to human beings. Such flowers as grow on cemeteries and crematoria, or in places dedicated to the deities, should not be brought and used for

marriage and other rites having growth and prosperity for their object, or for acts of dalliance and pleasure in secrecy. Such flowers as are born on mountains and in vales, and as are agreeable in scent and aspect, should be offered unto the deities. Sprinkling them with sandal-paste, such agreeable flowers should be duly offered according to the ordinances of the scriptures. The deities become gratified with the scent of flowers; the Yakshas and Rakshasa with their sight; the Nagas with their touch; and human beings with all three, *viz.*, scent, sight, and touch. Flowers, when offered to the deities, gratify them immediately. They are capable of accomplishing every object by merely wishing its accomplishment. As such, when gratified with devotees offering them flowers, they cause all the objects cherished by their worshippers to be immediately accomplished. Gratified, they gratify their worshippers. Honoured, they cause their worshippers to enjoy all honours. Disregarded and insulted, they cause those vilest of men to be ruined and consumed. I shall, after this, speak to thee of the merits that attach to the ordinances about the gift of incense. Know, O prince of Asuras, that incenses are of diverse kinds. Some of them are auspicious and some inauspicious. Some incenses consist of exudations. Some are made of fragrant wood set on fire. And some are artificial, being made by the hand, of diverse articles mixed together. Their scent is of two kinds, *viz.*, agreeable and disagreeable. Listen to me as I discourse on the subject in detail.¹ All exudations except that of the *Boswellia serrata* are agreeable to the deities. It is, however, certain that the best of all exudations is that of the *Balsamodendron Mukul*. Of all Dhupas of the Sari class, the *Aquilaria Agallocha* is the best. It is very agreeable to the Yakshas, the Rakshasas, and Nagas. The exudation of the *Boswellia serrata*, and others of the same class, are much desired by the Daityas. Dhupas made of the exudation of the *Shorea robusta* and the *Pinus deodara*, mixed with various spirits of strong scent, are, O king, ordained for human beings. Such Dhupas are said to immediately gratify the deities, the Danavas, and spirits. Besides these, there are many other kinds of Dhupas used by men for purposes of pleasure or enjoyment. All the merits that have been spoken of as attaching to the offer of flowers should be known to equally attach to the gift of such Dhupas as are productive of gratification. I shall now speak of the merits that attach to the gift of lights, and who may give them at what time and in what manner, and what should be the kind of lights that should be offered. Light is said to be energy and fame and has an upward motion. Hence the gift of light, which is energy, enhances the

1 'Dhupas' are incenses offered to the deities. Being of inflammable substances, they are so made that they may burn slowly or smoulder silently. They are the inseparable accompaniments of a worship of the deities. ←T.

energy of men.¹ There is a hell of the name of Andhatamas. The period also of the Sun's southward course is regarded as dark. For escaping that hell and the darkness of this period, one should give lights during that period when the Sun is in his northward course. Such an act is applauded by the good.² Since, again, light has an upward course and is regarded as a remedy for darkness, therefore, one should be a giver of light. Even this is the conclusion of the scriptures. It is by giving lights that the deities have become endued with beauty, energy, and resplendence. By abstention from such an act, the Rakshasas have become endued with the opposite attributes. Hence, one should always give lights. By giving lights a man becomes endued with keen vision and resplendence. One that gives lights should not be an object of jealousy with others. Lights, again, should not be stolen, nor extinguished when given by others. One that steals a light becomes blind. Such a man has to grope through darkness (in the next world) and becomes destitute of resplendence. One that gives lights shines in beauty in the celestial regions like a row of lights. Among lights, the best are those in which ghee is burnt. Next in order are those in which the juice of (the fruits yielded by) deciduous herbs is burnt. One desirous of advancement and growth should never burn (for light) fat or marrow or the juice that flows from the bones of creatures.³ The man who desires his own advancement and prosperity should always give lights at descents from mountains, in roads through forests and inaccessible regions, under sacred trees standing in the midst of human habitations, and in crossings of streets. The man who gives lights always illumines his race, attains to purity of soul and effulgence of form. Verily, such a man, after death, attains to the companionship of the luminous bodies in the firmament. I shall now discourse to thee upon the merits, with the fruits they bring about, that attach to Vali offerings made to the deities, the Yakshas, the Uragas, human beings, spirits, and Rakshasas. Those unscrupulous and wicked men that eat without first serving Brahmanas and deities and guests and children, should be known as Rakshasas. Hence, one should first offer the food one has got ready unto the deities after having worshipped them duly with restrained senses and concentrated attention. One should offer the Vali unto the deities, bending his head in reverence. The deities are always

1 'Tejas' is explained by the Commentator, as used here for 'Kanti' or beauty, and 'prakasam' for 'kirti'; there is no necessity, however, for rejecting the ordinary meaning of 'Tejas' which is energy.—T.

2 The sense seems to be that if a man dies during that period when the Sun is in his southwards course, he is dragged through a thick darkness. For escaping that darkness, one should give lights at the period mentioned.—T.

3 What is meant by the juice of deciduous herbs is oil of mustard seeds and sesame and castor seeds, &c.—T.

supported by food that householder offer. Verily, they bless such houses in which offerings are made to them. The Yakshas and Rakshasas and Pannagas, as also guests and all homeless persons, are supported by the food that offered by persons leading the domestic mode of life. Indeed, the deities and the Pitris derive their sustenance from such offerings. Gratified with such offerings they gratify the offer in return with longevity and fame and wealth. Clean food, of agreeable scent and appearance, mixed with milk and curds, should, along with flowers, be offered to the deities. The Valis that should be offered to Yakshas and Rakshasas should be rich with blood and meat, with wines and spirits accompanying, and adorned with coatings of fried paddy.¹ Valis mixed with lotuses and Utpalas are very agreeable to the Nagas. Sesame seeds, boiled in raw sugar, should be offered to the spirits and other unearthly Beings. He who never takes any food without first serving therefrom the Brahmanas and deities and guests, becomes entitled to first portions of food. Such a man becomes endued with strength and energy. Hence one should never take any food without first offering a portion thereof to the deities after worshipping them with reverence. One's house always blazes forth with beauty in consequence of the household deities that live in it. Hence, he that desires his own advancement and prosperity should worship the household deities by offering them the first portion of every food!—Even thus did the learned Kavi of Bhrigu's race discourse to Vali the chief of the Asuras. That discourse was next recited by Manu unto the Rishi Suvarna. Suvarna, in his turn, recited it to Narada. The celestial Rishi Narada recited unto me the merits that attach to the several acts mentioned. Informed of those merits, do thou, O son, perform the several acts mentioned!

SECTION XCIX

"Yudhishtira said,—'I have, O chief of the Bharatas, heard what the merits are that are won by presenters of flowers and incense and lights. I have heard thee speak also of the merits that attach to a due observance of the ordinances in respect of the presentation of the Vali. It behoveth thee, O grandsire, to discourse unto me once more on this subject! Indeed, tell me, O sire, once more of the merits of presenting incense and lights. Why are Valis offered on the ground by persons leading the domestic mode of life?

"Bhishma said,—'In this connection is recited the old narrative of the discourse between Nahusha and Agastya and Bhrigu. The royal sage Nahusha, O monarch, possessed of wealth of penances, acquired the sovereignty of Heaven by his own good deeds. With restrained senses, O king, he dwelt in Heaven, engaged in doing diverse acts of

¹ Well-fried paddy, reduced to powder, is sometimes used for giving a coating to dishes of meat.—T.

both human and celestial nature. From that high-souled monarch flowed diverse kinds of human acts and diverse kinds of celestial acts also, O chief of men. The diverse rites with respect to the sacrificial fire, the collection of sacred fuel and of Kusa grass, as also of flowers, and the presentation of Vali consisting of food adorned with fried paddy (reduced to powder), and the offer of incense and of light,—all these, O monarch, occurred daily in the abode of that high-souled king while he dwelt in Heaven. Indeed, though dwelling in Heaven, he performed the sacrifice of Yapa (or silent recitation) and the sacrifice of meditation. And, O chastiser of foes, Nahusha, although he had become the chief of the deities, yet worshipped all the deities, as he used to do in days of yore, with due rites and ceremonies. Sometime after, Nahusha realised his position as the chief of all the deities. This filled him with pride. From that time all his acts (of the kind spoken of) were suspended. Filled with arrogance in consequence of the boon he had received from all the deities, Nahusha caused the very Rishis to bear him on their shoulders. In consequence, however, of his abstention from all religious acts, his energy began to sustain a diminution. The time was very long for which Nahusha, filled with pride, continued to employ the foremost of Rishis, possessed of wealth of penances, as the bearers of his vehicles. He caused the Rishis to discharge by turns this humiliating work. The day came when it was Agastya's turn to bear the vehicle, O Bharata. At that time, Bhrigu, that foremost of all persons conversant with Brahma, repaired to the presence of Agastya while the latter was seated in his asylum, and addressing him, said,—O great ascetic, why should we patiently put up with such indignities inflicted on us by this wicked-souled Nahusha who has become the chief of the deities !

"Agastya said,—How can I succeed in cursing Nahusha, O great Rishi? It is known to thee how the Boon-giving (Brahman) himself has given Nahusha the best of boons ! Coming to Heaven, the boon that Nahusha solicited was that whoever would come within the range of his vision would, deprived of all energy, come within his sway. The Self-born Brahman granted him even this boon, and it is for that reason that neither thyself nor I have been able to consume him. Without doubt, it is for this reason that none else amongst the foremost of Rishis has been able to consume or hurl him down from his high position. Formerly, O Lord, nectar, was given by Brahman to Nahusha for quaffing. For that reason also we have become powerless against him. The supreme deity, it seems, gave that boon to Nahusha for plunging all creatures into grief. That wretch among men behaves most unrighteously towards the Brahmanas. O foremost of all speakers, do thou tell us what should be done in view of the situation. Without doubt, I shall do what thou wilt advise !

"Bhrigu said,—It is at the command of the Grandsire that I have come to thee with the view of counter-acting the puissance of Nahusha who is possessed of great energy but who has been stupefied by fate. That exceedingly wicked-souled wight who has become the chief of the deities will today yoke thee to his car. With the aid of my energy I shall today hurl him down from his position as Indra in consequence of his having transcended all restraints! I shall today, in thy very sight, re-establish the true Indra in his position—him, viz., who has performed a hundred horse sacrifices,—having hurled the wicked-souled and sinful Nahusha from that seat! That unrighteous chief of the deities will today insult thee by a kick, in consequence of his understanding being afflicted by fate and for bringing about his own downfall. Incensed at such an insult I shall today curse that sinful wretch, that enemy of the Brahmanas, that has transcended all restraints, saying,—Be thou transformed into a snake!—In thy very sight, O great ascetic, I shall today hurl down on the Earth the wicked-souled Nahusha who shall be deprived of all energy in consequence of the cries of *Fie* that will be uttered from all sides.¹ Verily, I shall hurl down Nahusha today, that wight of unrighteous deeds, who has, besides, been stupefied by lordship and power. I shall do this, if it be acceptable to thee, O ascetic!—Thus addressed by Bhrigu, Mitravaruna's son Agastya of unfading puissance and glory, became highly gratified and freed from every anxiety.'

SECTION C

"Yudhishtira said,—'How was Nahusha plunged into distress? How was he hurled down on the Earth? How, indeed, was he deprived of the sovereignty of the gods? It behoveth thee to recite everything to me!

'Bhishma said,—'Even thus did those two Rishis, viz., Bhrigu and Agastya, converse with each other. I have already told thee how Nahusha, when he first become the chief of the gods, acted in a becoming way. Verily, all acts of human and celestial nature flowed from that high-souled royal sage. Gift of light, and all other rites of a similar kind, the due presentation of Valis, and all rites as are performed on especially sacred days,—all these were properly observed by the high-souled Nahusha who had become the sovereign of the deities.² Pious acts are always observed by those that are possessed of wisdom, in both the world of men and that of the deities. Verily, O foremost of kings, if such

1 It will be remembered that the only chastisement that was in vogue in the Krita age was the crying of *Fie* on an offender.—T.

2 The Bombay text has 'vatsakah' for 'uteavah.' If the former reading be adopted, it would mean those rites that are performed for the prosperity and longevity of children. Of course, in such rites also the deities are worshipped and propitiated.—T.

acts are observed, house-holders always succeed in acquiring prosperity and advancement. Even such is the effect of the gift of lamps and of incense, as also of bows and prostrations, to the deities. When food is cooked, the first portion thereof should be offered to a Brahmana. The particular offerings called Vali should also be presented to the household deities. The deities become gratified with such gifts.¹ It is also well known that the measure of gratification which the deities derive from such offerings is a hundred times as great as that which the householder himself derives from making them. Persons endued with piety and wisdom make offerings of incense and lights, accompanying them with bows and prostrations. Such acts are always fraught with advancement and prosperity to those that do them. Those rites which the learned go through in course of their ablutions, and with the aid of waters, accompanied with bows unto the gods, always contribute to the gratification of the gods. When worshipped with proper rites, the highly-blessed Pitris, Rishis possessed of wealth of asceticism, and the household deities, all become gratified. Filled with such ideas, Nahusha, that great king, when he obtained the sovereignty of the deities, observed all these rites and duties fraught with great glory. Sometime after, the good fortune of Nahusha waned, and as the consequence thereof, he disregarded all these observances and began to act in defiance of all restraints in the manner I have already adverted to. The chief of the deities, in consequence of his abstention from observing the ordinances about the offers of incense and light, began to decline in energy. His sacrificial rites and presents were obstructed by Rakshasas. It was at this time that Nahusha yoked that foremost of Rishis, viz., Agastya, to his car. Endued with great strength, Nahusha, smiling the while, set that great Rishi quickly to the task, commanding him to bear the vehicle from the banks of the Saraswati (to the place he would indicate). At this time, Bhrigu, endued with great energy, addressed the son of Mitra-varuna, saying,—Do thou close thy eyes till I enter into the matted locks on thy head!—Having said this, Bhrigu of unfading glory and mighty energy entered into the matted locks of Agastya who stood still like a wooden post for hurling king Nahusha from the throne of Heaven. Soon after Nahusha saw Agastya approach him for bearing his vehicle. Beholding the lord of the deities, Agastya addressed him, saying,—Do thou yoke me to thy vehicle without delay! To what region shall I bear thee? O lord of the deities I shall bear thee to the spot which thou mayst be pleased to direct!—Thus addressed by him, Nahusha caused the ascetic to be yoked to his vehicle. Bhrigu, who was staying within the matted locks of Agastya, became highly pleased at this act of Nahusha. He took care not to cast his eyes upon Nahusha. Fully acquainted with the energy which the illustrious Nahusha had acquired

1 For 'Dwijaya' some texts read 'Grahaya' meaning guests.—T.

in consequence of the boon which Brahman had granted him, Bhrigu conduted himself in this way. Agastya also, though treated by Nahusha in this way, did not give way to wrath. Then, O Bharata, king Nahusha urged Agastya on with his goad. The righteous-souled Rishi did not still give way to anger. The lord of the deities, himself giving way to anger, then struck Agastya on the head with his left foot. When the Rishi was thus struck on the head, Bhrigu, who was staying within Agastya's matted locks, became incensed and cursed Nahusha of sinful soul, saying,—Since thou hast struck with thy foot on the head of this great Rishi, do thou, therefore, fall down on the Earth, transformed into a snake, O wretch of wicked understanding!—Thus cursed by Bhrigu who had not been seen, Nahusha immediately became transformed into a snake and fell down on the Earth, O chief of Bharata's race!—If, O monarch, Nahusha had seen Bhrigu, the latter would not then have succeeded, by his energy, in hurling the former down on the Earth. In consequence of the various gifts that Nahusha had made, as also his penances and religious observances, though hurled down on the Earth, O king, he succeeded in retaining his memory. He then began to propitiate Bhrigu with a view to the working out of the curse. Agastya also, filled with compassion, joined Nahusha in pacifying Bhrigu for bringing about an end of the curse. At last Bhrigu felt compassion for Nahusha and provided for the working out of the curse.

“Bhrigu said,—There will appear a king (on Earth) of the name of Yudhishtira, the foremost of his race. Even he will rescue thee from this curse!—Having said this, the Rishi vanished in the very sight of Nahusha. Agastya also, of mighty energy, having thus accomplished the business of the true Indra, that performer of a hundred sacrifices, returned to his own asylum, worshipped by all members of the regenerate order. Thou hast, O king, rescued Nahusha from Bhrigu's curse. Verily, rescued by thee, he ascended to the region of Brahman in thy sight. As regards Bhrigu, having hurled Nahusha on the Earth, he went to the region of Brahman and informed the Grandsire of it. The Grandsire, having called Indra back, addressed the deities, saying,—Ye deities, through the boon I had granted him, Nahusha had obtained the sovereignty of Heaven. Deprived, however, of that sovereignty by the enraged Agastya, he has been hurled on the Earth, Ye deities, ye will not succeed in living without a chief! Do ye, therefore, once more install Indra in the sovereignty of Heaven!—Unto the Grandsire, O son of Pritha, who said so unto them, the deities, filled with joy, replied, saying,—So be it! The divine Brahman then, O best of monarchs, installed Indra in the sovereignty of Heaven. Made once more the chief of the deities, Vasava began to shine in beauty and resplendence. Even this is what occurred in days of yore through the transgression of Nahusha. In consequence, however, of the merits he had acquired

through acts of the kind I have mentioned, Nahusha succeeded in once more regaining his lost position. Hence, when evening comes, persons leading the domestic mode of life should give lights. The giver of lights is sure to acquire celestial sight after death. Verily, givers of light become as resplendent as the full moon. The giver of lights becomes endued with beauty of form and strength for as many years as correspond with the number of twinkles for which the lights given by him burn or blaze.¹

SECTION CI

"Yudhishthira said,—'Where do those foolish, wretched, and sinful men go, O chief of men, that steal or misappropriate such articles as belong to Brahmanas ?

"Bhishma said,—I shall, in this connection, O Bharata, recite to thee the old narrative of a conversation between a Chandala and a low Kshatriya.²

"The person of the royal order said,—Thou seemest, O Chandala, to be old in years, but thy conduct seems to be like that of a boy ! Thy body is besmeared with the dust raised by dogs and asses, but without minding that dust thou art anxious about the little drops of vaccine milk that have fallen upon thy body ! It is plain that such acts as are censured by the righteous are ordained for the Chandala. Why indeed, dost thou seek to wash off the spots of milk from thy body ?³

"The Chandala said,—Formerly, O king, certain kine belonging to Brahmana were stolen. While they are being carried away, some milk from their udders fell upon a number of Soma plants that grew by the road-side. Those Brahmanas that drank the juice of the plants thus bedewed with milk, as also the king who performed the sacrifice in which that Soma was drunk, had to sink in hell. Indeed, for having thus appropriated something that had belonged to a Brahmana, the king with all the Brahmanas that had assisted him had to go to hell. All those men also, Brahmanas and Kshatriyas, that drank milk or ghee or curds, in the palace of the king who had stolen the Brahmana's kine, had to fall into hell. The stolen kine also, shaking their bodies, slew with their milk the sons and grandsons of those that had stolen them, as also the king and the queen although the latter treated the animals with great care and attention. As regards myself, O king, I used to live in the observance of the vow of Brahmacharyya in that place where these kine

1 'Jwalante' has 'dwipah' for its nominative understood. A twinkle occupies an instant of time. What is said here is that the giver of lights becomes endued with beauty and strength for as many years as the number of instants for which the lights given by him are seen to burn.—T.

2 'Kshatrabandhu' implies a low or vile Kshatriya.—T.

3 Literally, 'Why doest thou dip such parts of thy body into a pond of water ?'—T.

were placed after they had been stolen away. The food I had obtained by begging became sprinkled over with the milk of those kine. Having taken that food, O thou of the royal order, I have, in this life, become a Chandala. The king who had stolen the kine belonging to a Brahmana obtained an infamous end. Hence, one should never steal or appropriate anything that belongs to a Brahmana. Behold, to what state I am reduced in consequence of my having eaten food that had been sprinkled over with milk belonging to a Brahmana! It is for this reason that Soma plants become unsaleable by a person possessed of wisdom. They who sell the Soma plant are censured by the wise. Indeed, O son, they who purchase Soma and they who sell it, both sink in the hell called Raurava when, departing from this world, they repair to the region of Yama. That man who, possessing a knowledge of the Vedas, duly sells Soma, becomes in his next life a user and quickly meets with destruction. For three-hundred times he has to sink into hell and become transformed into an animal that subsists upon human order. Serving a person that is vile and low, pride, and rape upon a friend's wife, is weighed against one another in a balance, would show that pride, which transcends all restraints, is the heaviest. Behold this dog, so sinful and disagreeably pale and lean! (He was human being in his former life). It is through pride that living creatures attain to such a miserable end. As regards myself, I was born in a large family, in a former birth of mine, O lord, and I was a through master of all branches of knowledge and all the sciences. I knew the gravity of all these faults, but influenced by pride, I became blinded and ate the meat attached to the vertebral columns of animals. In consequence of such conduct and such food, I have attained to this state. Behold the reverses brought about by Time! Like a person whose cloth has taken fire at one end, or who is pursued by bees, behold, I am running, penetrated with fear, and smeared with dust! They that lead the domestic mode of life are rescued from all sins by a study of the Vedas, as also by gifts of other kinds, as declared by the wise.¹ O thou of the royal order, a Brahmana that is sinful in conduct, becomes rescued from all his sins by study of the Vedas if he betakes himself to the forest mode of life and abstains from attachment of every kind. O chief of Kshatriyas, I am, in this life, born in a sinful order! I fail to see clearly how I may succeed in cleansing myself from all sins. In consequence of some meritorious act of a former life, I have not lost the memory of my previous trives. O king, I throw myself on thy mercy! I ask thee! Do thou resolve my doubt. By what auspicious course of conduct should I wish to achieve my emancipation? O foremost of men, by what means shall I succeed in getting rid of my status as a Chandala?—

¹ The study of the Vedas is regarded as equivalent in merit of gifts. Hence actual gifts of articles are spoken of as 'gifts of other kinds.'—T.

"The person of the royal order said,—Know, O Chandala, the means by which thou mayst be able to attain to emancipation. By casting off thy life-breaths for the sake of a Brahmana, thou mayst attain a desirable end ! By throwing thy body on the fire of battle as a libation to the beasts and birds of prey for the sake of a Brahmana, indeed, by casting off thy life-breaths thus, thou mayst achieve emancipation ! By no other means wilt thou succeed in achieving it !

"Bhishma continued,—Thus addressed, that Chandala, O scorcher of foes, poured his life-breaths as a libation on the fire of battle for the sake of protecting a Brahmana's wealth and as the consequence of that act attained to a very desirable end. Hence, O son, thou shouldst always protect the property of the Brahmanas, if, O chief of Bharata's race, thou desirest, O thou of mighty arms, an end consisting eternal felicity !

SECTION CII

"Yudhisthira said,—'O grandsire, it has been said that all righteous men attain to the same region after death. It is true, O Bharata, that there is difference of position or status among them ?

"Bhishma said,—'By different deeds, O son of Pritha, men attain to different regions. They who are righteous in conduct attain to regions of felicity, while they who are sinful attain to regions that are fraught with misery. In this connection is cited the old narrative of the discourse, O son, between the ascetic Gautama and Vasava. A certain Brahmana of the name of Gautama, mild and self-restrained and with all his senses under complete control, beheld an infant elephant that had lost his mother and that was exceedingly cheerless on that account. Full of compassion and steady in the observance of his vows, the ascetic nursed that infant animal. After a long time the little beast grew up into a large and mighty elephant. One day, Indra, assuming the form of king Dhritarashtra, seized that mighty elephant which was as huge as a hill and from whose rent temples the juice was trickling down. Beholding the elephant dragged away, the great ascetic Gautama of rigid vows addressed king Dhritarashtra and said,—O ungrateful Dhritarashtra, do not rob me of this elephant. It is looked upon by me as a son and I have reared it with much pain. It is said that between the righteous, friendship springs up if only they exchange seven words.¹ Thou shouldst see, O king, that the sin of injuring a friend does not touch thee ! It behoveth thee not, O king, to take away by force this elephant that brings me my fuel and water, that protects my asylum when I am

¹ Literally, 'friendship is seven-world.' Sometimes the same expression is understood as meaning 'seven-paced.' The sense, of course, is that if the righteous meet and exchange seven words (or, walk with each other for only seven steps), they become friends.—T.

away, that is exceedingly docile and obedient to his instructor, that is mindful of doing all the offices that his preceptor commands, that is mild and well-broken, and that is grateful and very dear to me ! Indeed, thou shouldst not bear it away, disregarding my protestations and cries !

“ Dhritarashtra said,—I shall give thee a thousand kine, a hundred maid-servants, and five hundred pieces of gold. I shall also, O great Rishi, give thee diverse other kinds of wealth. What use can Brahmanas have with elephants ?

“ Gautama said,—Keep, O king, thy kine and maid-servants and coins of gold and various gems and diverse other kinds of wealth ! What, O monarch, have Brahmanas to do with wealth ?

“ Dhritarashtra said,—Brahmanas have no use for elephants. Verily, O learned Brahmana, elephants are meant for persons of the royal order. In taking away an animal, viz., this foremost of elephants, for my use as a vehicle, I cannot be regarded as committing any sin. Do thou cease obstructing me in this way, O Gautama !

“ Gautama said,—O illustrious king, repairing even to that region of Yama where the righteous live in joy and the sinful in grief, I shall take from thee this my elephant !

“ Dhritarashtra said,—They that are destitute of (religious) acts, they that have no faith and are atheists, they that are of sinful souls and are always engaged in gratifying their senses, only they have to go the region of Yama and endure the misery he inflicts. Dhritarashtra shall go to a higher region, and not thither !

“ Gautama said,—The region of Yama is such that men are there controlled. No untruth can be told there. Only truth prevails in that place. There the weak persecute the strong. Repairing thither I shall force thee to yield up this elephant to me !

“ Dhritarashtra said,—Only those persons that, intoxicated with pride, conduct themselves towards their eldest sister and father and mother as towards foes, have to repair, O great ascetic, to such a region. I shall repair to a higher region. Indeed, Dhritarashtra shall not have to go thither !

“ Gautama said,—The region, called Mandakini, of king Vaisrava is attained by those highly blessed persons for whom are every joy and comfort. There Gandharvas and Yakshas and Apsaras live, (gladdening all the denizens with enchanting dances and music). Repairing even thither, O king, I shall force thee to yield up this elephant to me !

“ Dhritarashtra said,—Those persons who regard hospitality to guests as a vow, who are observant of good vows (having other objects), who give shelter to Brahmanas, and who eat what remains after distribution among all those that are dependent upon them, adorn the region called Mandakini of Kuvera. (I shall not go thither, for a higher region is reserved for me !)

"Gautama said,—If thou repairest to those delightful woods decked with flowers, that stand on the summit of Meru, that echo with melodious voice of Kinnaris, and that are graced with beautiful Jamvus of wide-spreading branches, I shall proceed even thither and force thee to yield up this elephant to me !

"Dhritarashtra said,—Those Brahmanas that are endued with mild dispositions, that are devoted to truth, that are possessed of great learning in the scriptures, that are compassionate unto all creatures, that study the Puranas with all the histories that pour libations on the sacred fire and make gifts of honey unto the Brahmanas, repair to such regions, O great Rishi ! I shall repair to a region that is higher. Indeed, Dhritarashtra shall not go thither. If thou art acquainted with any other well-known region of felicity, speak unto me, for I shall repair even thither !

"Gautama said,—If thou proceedst to the woods owned by Narada and held dear by him, that are adorned with flowers and that echo with the melodious songs of prince of Kinnaras, and that are the eternal abode of Gandharvas and Apsaras, I shall follow thee thither and force thee to yield up this elephant to me !

"Dhritarashtra said,—They who never solicit alms, they who cultivate music and dancing, and always rove about in joy, proceed to such regions. O great Rishi, I shall repair to a region that is higher. Indeed, Dhritarashtra shall not have to go thither !

"Gautama said,—If thou goest to that region where the Uttara-Kurus blaze in beauty and pass their days in gladness, O king, in the company of the very deities, where those beings that have their origin in fire, those that have their origin in water, and those having their origin in mountains, reside in happiness, and where Sakra raineth down the fruition of every wish, and where women live in perfect freedom, unrestrained by rules of any kind regulating their conduct of motions, and where there is no feeling of jealousy among both the sexes,—if thou repairest thither, even thither shall I proceed and force thee to yield up this elephant to me !—

"Dhritarashtra said,—Those men that are freed from desire with respect to all articles of enjoyment, that abstain from meat, that never take up the rod of chastisement, and never inflict the least harm on mobile and immobile creatures, that have constitute themselves the souls of all creatures, that never accost others by pronouncing blessings upon them, that are entirely freed from the idea of *meum*, that have cast off attachments of every kind, that regard gain and loss as also praise and blame as equal,—only those men, O great Rishi, repair to such regions. I shall repair to a higher region. Verily, Dhritarashtra shall not go thither !

"Gautama said,—Next to these blaze in beauty those eternal

regions, redolent with excellent perfumes, that are free from passions of every kind and that are destitute of sorrow. These constitute the abode of the high-souled king Soma. If thou reparaest thither, even thither shall I proceed and force thee to yield up this elephant to me !

"Dhritarashtra said,—Those men that always make gifts without receiving any gift, who never accept any service from others, who own nothing which they cannot give to a deserving person, who are hospitable to all creatures, who are inclined to show grace to every one, who are endued with forgiving dispositions, who never speak ill of others, who protect all creatures by throwing over them the shroud of compassion, and who are always righteous in their behaviour,—only those men, O great Rishi, proceed to such regions. I shall proceed to a higher region. Verily, Dhritarashtra shall not go there !

"Gautama said,—Next to these blaze in beauty other regions that are eternal, free from passion and Darkness and sorrow, and that lie at the foot of the high-souled deity of the Sun. If thou reparaest thither, even thither shall I go and force thee to yield up this elephant to me !—

" Dhritarashtra said,—Those men that are attentive to the study of the Vedas, that are devoted to the service of their preceptors, that are observant of penances and excellent vows, that are firm in truth, that never utter anything that smacks of disobedience or enmity to their preceptors, that are always alert, and ever ready in the service of seniors and preceptors,—they repair, O great Rishi, to such regions, they that are pure (of mind and body), that are endued with cleansed souls, that are of restrained speech, that are firm in truth, and that are well versed in the Vedas. I shall proceed to a higher region ! Verily, Dhritarashtra shall not go thither !

"Gautama said,—Next to those are the eternal regions that blaze in beauty, that are redolent with excellent perfumes, that are free from passion, and that are destitute of every sorrow. They constitute the abode of the high-souled king Varuna. If thou proceedest thither, even thither shall I go and force thee yield up this elephant to me !

"Dhritarashtra said,—Those men who worship the deities by observing the vow called Chaturmasya, that perform a hundred and ten sacrifices, that pour libations every day on their sacred fire with devotion and faith for three years agreeably to the ordinances declared in the Vedas, that bear without flinching the burden of all duties, that walk steadily along the way trod by the righteous, that steadily sustain the course of conduct followed by the righteous-souled,—only they repair to such regions, I shall repair to a higher region. Verily, Dhritarashtra shall not go thither !

"Gautama said,—Above them are the regions of Indra, free from passion and sorrow, that are difficult of access and coveted by all men. Proceeding even to the abode of Indra himself of mighty energy, I shall, O king, force thee to yield up this elephant to me !

"Dhritarashtra said,—He who lives for a hundred years, who is endued with heroism, who studies the Vedas, and who performs sacrifices with devotion, verily, such men proceed to the region of Sakra. I shall repair to a higher region. Verily, Dhritarashtra shall not go there!

"Gautama said,—Above the Heavens are the regions of the Prajapatis, of superior felicity, abounding in every happiness, and divested of sorrow. Belonging to those puissant ones from whom the creation has sprung, they are coveted by all persons. If thou reparaest thither, even thither shall I go and force thee to yield up this elephant to me!

"Dhritarashtra said,—Those kings that have bathed upon the completion of the Rajasuya sacrifice, that are endued with righteous souls, that have protected their subjects properly, and that have washed their limbs with sanctified water upon the completion of the Horse-sacrifice, repair to such regions. Verily, Dhritarashtra shall not go there!

"Gautama said,—Next to those, blaze in beauty those eternal regions, redolent with delicious perfumes, freed from passion, and transcending all sorrow. Those are the regions of kine difficult of attainment, where oppression can never be. If thou, reparaest thither, I shall proceed even thither and force thee to yield up this elephant to me!

"Dhritarashtra said,—He who, owing a thousand kine, gives away a hundred kine every year, or owning a hundred kine gives away ten every year to the best of his might, or owning only ten or even five kine gives away therefrom one cow, and they who attain to a mature old age practising the vows of Brahmacharyya all their days, who obey the declarations of the Vedas, and who, endued with energy of mind, betake themselves to sojourns to sacred waters and shrines, dwell in felicity in the region of kine. They who repair to Prabhasa and Manasa, the lakes of Pushkara, the large lake called Mahatsara, the sacred woods of Naimisha, Vahuda, Karatoya, Ganga, Gayasiras, Vipasa, Sthulavaluka, Krishna, the five rivers (of the Punjab), the extensive lake called Mahahrada, Gomati, Kausiki, Champa, Saraswati, Drisadwati, and Yamuna, —indeed those illustrious Brahmanas, steady in the observance of vows, who sojourn to these sacred waters,—repair to the regions of which thou speakest. Endued with celestial bodies and adorned with celestial garlands, those blessed individuals, always emitting the most delightful perfumes, repair to those regions of joy and gladness. Verily, Dhritarashtra shall not go there!

"Gautama said,—Next to these are regions where there is no fear of the least cold or heat, no hunger, no thirst, no pain, no sorrow, no joy, no one that is agreeable or disagreeable, no friend, and no enemy; where decrepitude and death are not, and where there is neither righteousness nor sin. Proceeding even to that region which is freed from passion, which abounds with equable happiness, and where there is

wisdom and the attribute of Sattwa,—verily, proceeding to even that sacred abode of the self-born Brahman,—I shall force thee to yield up this elephant to me !

"Dhritarashtra said,—They who are freed from all attachments, who are possessed of cleansed souls, who are steady in the observance of the foremost vows, who are devoted to the Yoga that depends on tranquillising the mind, and who have (in this life) attained to the happiness of Heaven,—those persons wedded to the attribute of Sattwa—attain to the sacred region of Brahman. O great ascetic, thou shalt not be able to discover Dhritarashtra there !

"Gautama said,—There where the foremost of Rathantaras is sung, where altars are strewn with the sacred Kusa blades, for the performance of Pundarika sacrifices, there where Soma drinking Brahmanas sojourn on vehicles drawn by excellent steeds,¹ proceeding even thither I shall force thee to yield up this elephant. I think thou art the slayer of Vritra, viz., the deity that has performed a hundred sacrifices, engaged in roving through all the regions of the universe ! I hope I have not, through mental weakness (is not recognising thee before) committed any fault by the words I have addressed thee !—

"The deity of a hundred sacrifices said,—Yes, I am Maghavat. I came to the world of human beings, for seizing this elephant. I bow to thee. Do thou command me ! I shall readily accomplish all that thou mayst be pleased to say !—

"Gautama said,—Do thou give me, O chief of the deities, this elephant that is of white complexion and that is so young, for it is only ten years of age. I have brought it up as a child of my own. Dwelling in these woods, it has grown under my eye and has been to me a dear companion. Do thou set free this my child that thou hast seized and wishest to drag away !

"The deity of a hundred sacrifices said,—This elephant that has been a son to thee, O foremost of Brahmanas, cometh to thee, looking wishfully at thee ! Behold, it scents thy feet with its nostrils ! My salutations to thee ! Do thou pray for my welfare !

"Gautama said,—O chief of the deities, I do always think of thy good ! I always offer thee worship ! Do thou also, O Sarka bestow thy blessings on me ! Given by thee, I accept this elephant !

"The deity of a hundred sacrifices said,—Amongst all those high-souled and foremost of Rishis that firmly adhere to truth and that have the Vedas planted in their heart, thou alone hast been able to recognise me. For this reason I am exceedingly gratified with thee ! Do thou, therefore, O Brahmana, come with me quickly, accompanied by this

¹ The Bombay text has 'Somapithi' and 'upayati' instead of upayanti.' The Bengal texts reads 'Somavithi' which seems to be inaccurate. The sense seems to be that of 'Somapithi' or drinker of (sacrificial) soma.—T.

thy son ! Thou deservest to attain to diverse regions of great felicity without the delay of even a single day !

"Bhishma continued,—'Having said these words, the wielder of the thunder-bolt, taking Gautama with him and placing him before, along with his son, viz., that elephant, proceeded to Heaven, that is difficult of attainment by even the righteous. He who would listen to this history every day or would recite it, restraining his senses the while, proceeded (after death) to the region of Brahman even as Gautama himself.' "

SECTION CIII

"Yudhishthira said,—'Thou hast discoursed to us on diverse kinds of gift, on tranquillity of soul, on Truth, on compassion, on contentment with one's wedded wife, and the merits of gift. It is known to thee, O Grandsire, that there is nothing whose puissance is superior to that of Penances. It behoveth thee to expound to us what constitutes the highest penances.

"Bhishma said,—'I tell thee, O Yudhishthira, that one attains to a region of felicity that corresponds with the kind of penances that one observes. This is what I hold, O son of Kunti, that there is no Penance that is superior to abstention from food ! In this connection 'is recited the ancient narrative of the discourse between Bhagiratha and the illustrious Brahman (the Grandsire of the Creation). It has been heard by us, O Bharata, that Bhagiratha attained to that region which transcends that of the deities, of kine, and of the Rishis. Beholding this, O monarch, the Grandsire Brahman, addressing Bhagiratha, said,—How, O Bhagiratha, hast thou attained to this region that is so difficult of attainment ? Neither the deities, nor Gandharvas, nor human beings, O Bhagiratha, succeed in coming here without having practised the severest austerities. How, indeed, hast thou attained to this region ?

"'Bhagiratha said,—I used to make gifts of hundred thousands of gold coins unto the Brahmanas, observing the Brahmacharyya vow all the while. It is not through the merit of those gifts, O learned one, that I have attained to this region. I performed the Ekaratri sacrifice for ten times, and the Pancharatri sacrifice for as many times. The Ekadasaratri sacrifice was performed by me eleven times. The great sacrifice of Jyotishtoma was performed by me a hundred times. It is not however, through the merits of those sacrifices that I have attained to this region of felicity.¹ For a hundred years I lived continuously by the side of the holy Jahnavi, all the while practicing the severest austerities. There I made gifts unto the Brahmanas of thousands of

¹ The 'Ekaratri,' 'Pancharatri,' and 'Ekadasaratri,' sacrifices consist of fasts and gifts for the periods indicated by the names, viz., one night, five nights, and eleven nights.—T.

males and innumerable female slaves. By the side of the Pushkara lakes I made gifts unto the Brahmanas, for a hundred thousand times, a hundred thousand steeds, and two hundred thousand kine. I also gave away a thousand damsels of great beauty, each adorned with golden moons, and sixty thousand more, decked with ornaments of pure gold. It is not, however, through the merits of those acts that I have succeeded in attaining to these regions.¹ O lord of the universe, performing those sacrifices known by the name of Gosava, I gave away ten Arvudas of kine, presenting each Brahmana with ten kine, each of whom was accompanied with her calf, each of whom yielded milk at the time, and with each of whom were given a vessel of gold and one of white brass for milking her. Performing many Soma sacrifices, I gave away unto each Brahmana ten kine each of whom yielded milk, and each of whom had brought forth only her first calf, besides making presents unto them of hundreds of kine belonging to that species which is known by the name of Rohini. I also gave away unto the Brahmanas twice ten Prayutas of other kine, all yielding milk. It is not through the merit of those gifts, O Brahman, that I have succeeded in attaining to this region of felicity. I also gave away a hundred thousand horses of the Valhika breed, all white of complexion, and adorned with garlands of gold. It is not, however, through the merits of those acts that I have attained to this region. I gave away eight crores of golden coins unto the Brahmanas, O Brahman, and then another ten crores also, in each sacrifice that I performed. It is not, however, through the merits of those acts that I have attained to this region of felicity. I also gave away ten and then seven crores of steeds, O Grandsire, each of green complexion, each having ears that were dark, and each adorned with garlands of gold. I also gave away ten and seven thousand elephants of huge size, of teeth as large as plough-shares, each having those whirls on its body which are called Padmas, and each adorned with garlands of gold. I gave away ten thousand cars, O Grandsire, whose limbs were made of gold, and which were adorned with diverse ornaments of gold. I also gave away seven thousand other cars with steeds yoked unto each. All the steeds that were yoked unto them were adorned with ornaments of gold. Those cars represented the Dakshinas of a sacrifice and were of exactly that kind which is indicated in the Vedas. In the ten great Vajapeya sacrifices that I performed, I gave away a thousand heroes each endued with

¹ 'Golden moons' imply those well-carved and beautifully fringed discs of gold that are worn by Hindu ladies on the forehead and that hang by thin chains of gold attached to the hair. In Bengal, ladies of respectable houses wear a kind of ornament called 'Chandrahara' or the moon-wreath. This ornament is worn round the waist, on the hip. Several chains of gold, from half a dozen to a dozen, having a large disc of well-carved gold to which they are attached, constitute this really very beautiful ornament. The disc is divided into two halves, attached to each other by hinges, so that in sitting down, the ornament produces no inconvenience.—T.

the puissance of Indra himself, judged by their prowess and the sacrifices they had performed. Spending a vast sum of money, O Grandsire, and performing eight Rajasuya sacrifices, I gave away (unto the Brahmanas that officiated in them) a thousand kings whose necks were adorned with garlands of gold, after having vanquished them in battle. It is not, however, through the merits of those acts that I have attained to this region. In those sacrifices, O Lord of the universe, the presents that flowed from me were as copious as the stream of Ganga herself. Unto each Brahmana I gave two thousand elephants decked with gold, as many steeds adorned with golden ornaments, and a hundred villages of the best kind. Verily, I gave these unto each Brahmana for three times in succession. Observant of penances, subsisting on regulated diet, adopting tranquillity of soul, and restraining speech, I dwelt for a long time on the breast of Himavat by the side of that Ganga whose irresistible current (as it fell from Heaven) was borne by Mahadeva on his head. It is not through the merit of these acts, O Grandsire, that I have attained to this region. Throwing the Sami, I adored the gods in myriads of such sacrifices as are completed in course of a single day, and such others as take twelve days for completing, and others still as can be completed in three and ten days, besides many Pundarikas. I have not attained to this region through the merits of any of those sacrifices.¹ I gave unto the Brahmanas eight thousands of white-complexioned bulls, each graced with a beautiful hump, and each having one of its horns covered with gold. Unto them I also gave beautiful wives whose necks were adorned with chains of gold. I also gave away large heaps of gold and wealth of other kinds. Verily, I gave away hills of gems and precious stones. Villages, numbering by thousands and teeming with wealth and corn, were also given away by me. With all my senses about me, I gave away unto the Brahmanas a hundred thousand kine each of whom had brought forth only her first calf, at many great sacrifices which I performed. It is not, however, through the merits of those acts that I have attained to this region. I adored the deities in a sacrifice that is completed in eleven days. Twice I adored them in sacrifices that are completed in twelve days. I adored them also many a time in the Horse-sacrifices. Six and ten times I performed the Arkayana sacrifice. It is not through the merits of those acts that I have attained to this region. I also gave unto each Brahmana a forest of Kanchana trees extending for a Yojana on every side, and with each tree adorned with jewels and gems. It is not through the merits of that act that I have attained to this region. For thirty years, with heart perfectly freed from

1 In the Santi Parvan it has been explained that in ancient times kings sometimes performed sacrifices causing altars to be raised at small distances from one another. These distances were measured by hurling a heavy piece of wood called Sami, so that throwing the Sami from one altar, the next altar would be created upon the spot where it fell.—T.

wrath, I observed the Turayana vow that is possessed of very superior merit, and gave away unto the Brahmanas every day nine hundred kine. Indeed, O Lord of the universe, every one of those kine belonged to the Rohini species, and yielded milk at the time I gave them away. It is not through the merits of those acts, O chief of the deities, that I have attained to this region. I worshipped thirty fires, O Brahman, every day. I adored the deities in eight sacrifices in which the fat of all animals was poured on the fire. I adored them in seven sacrifices in which the fat of human beings was poured on the fire. I adored them in a thousand and twenty-eight Viswajit sacrifices. It is not through the merits of those sacrifices, O Lord of all the deities, that I have attained to this region. On the banks of Sarayu and Vahuda and Ganga as also in the woods of Naimisha, I gave away millions of kine unto the Brahmanas. It is not through the merits of those acts that I have attained to this region. The vow of fast had been known to Indra. He had, however, kept it a secret. Sukra, the descendent of Bhrigu, obtained a knowledge of it by means of spiritual sight acquired through penances. Blazing with energy as he does, it is Usanas who first made it known to the universe. I observed that vow, O boon-giving Deity! When I accomplished that very superior vow, the Brahmanas became all gratified with me. A thousand Rishis came thither. All those Brahmanas and Rishis, O puissant lord, gratified with me, said,—Do thou repair to the region of Brahman! It is in consequence of the merits of that vow that I have succeeded in attaining to this region of very superior felicity. There is no doubt in this. Asked by the supreme Ordainer of all things, I have duly expounded the merits of the vow of fast. In my opinion, there is no penance higher than fast. I bow to thee, O foremost of all the deities! Be thou gratified with me!

"Bhishma continued,—King Bhagiratha, who had said so and who deserved every honour was on the conclusion of his speech, honoured by Brahman according to the rites ordained for that purpose. Do thou, therefore, O Yudhishtira, observe the vow of fast and worship the Brahmanas every day. The words uttered by Brahmanas can accomplish everything both here and hereafter. Indeed, the Brahmanas should ever be gratified with gifts of robes and food and white-complexioned kine and good dwelling houses and mansions. The very deities should gratify the Brahmanas. Freeing thyself from cupidity, do thou practise this vow of very superior merit that is not known to all!"

SECTION CIV

"Yudhishtira said,—'Man, it is said, is endued with a period of life extending for a hundred years, and with energy and might that are considerable. Why then, O grandsire, do human beings die even when they are very young? By what does a man become endued with

longevity, and by what is his life shortened? Through what does a man acquire the fame that rests upon great achievements? Through what does one attain to wealth and prosperity? Is it by penances, or Brahmacharyya, or silent recitation of sacred Mantras, or drugs? Is it by his acts, or mind, or speech? Do thou explain to me this, O grand-sire!

“Bhishma said,—‘I shall, tell thee what thou askest me. In fact, I shall tell thee what the reason is for which one becomes short-lived, and what the reason is for which one becomes endued with longevity. I shall also explain to thee the reason for which one succeeds in acquiring the fame that rests on great achievements, and the reason for which one succeeds in acquiring wealth and prosperity. Indeed, I shall enlighten thee as to the manner in which one must live in order to be endued with all that is beneficial for him. It is by conduct that one acquires longevity, and it is by conduct that one acquires wealth and prosperity. Indeed, it is by conduct that one acquires the fame that rests upon great achievements both here and hereafter. The man whose conduct is improper or wicked never acquires a long life. All creatures become afraid of such a man and are oppressed by him. If, therefore, one wishes one’s own advancement and prosperity, one should, in this world, betake to conduct that is proper and good. Good conduct succeeds in dispelling the inauspiciousness and misery of even one that is sinful.¹ Righteousness has conduct for its indication. They that are good and righteous are so in consequence of the conduct they follow. The indications, again, of good conduct are afforded by the acts of those that are good or righteous. People esteem that man who acts righteously and who does good acts even if they only hear of him without actually seeing him. They that are atheists, they that are destitute of all acts, they that are disobedient to preceptors and transgress the injunctions of the scriptures, they that are unacquainted with and, therefore, unobservant of duties, and they that are wicked of conduct, become short-lived. They that are of improper behaviour, they that transgress all restraints, they that are unscrupulous in respect of sexual congress, become shortlived here and have to go to Hell hereafter. Even those men live for a hundred years who, though destitute of all accomplishments, betake themselves to propriety and righteousness of conduct and become endued with faith and freed from malice. He that is free from wrath, that is truthful in speech, that never does any injury to any creature in the universe, that is divested of malice and crookedness and insincerity, succeeds in living for a hundred years. He who always breaks little clods of earth, or tears up the grass that grows under his

¹ *I.e.*, if a sinful man mends his conduct, he succeeds in warding off the misery and evils to which he would otherwise be subject in consequence of his sins.—T.

feet, or cuts off his nails with his teeth, or is always impure, or very restless, never succeeds in acquiring a long life.¹ One should wake up from sleep at the hour known as the Brahma Muhurta and then think of both religion and profit. Getting up from bed, one should then wash one's face and mouth, and joining one's hands in an attitude of reverence, then say the morning prayers.² In this way, one should when evening comes, say one's evening prayers also, restraining speech (with other people) the while. One should never look at the rising sun, nor at the setting sun.³ Nor should one look at the sun when he is in eclipse; nor at his image in the water; nor at midday when he is at the meridian. The Rishis, in consequence of their adoring the two twilights with great regularity succeeded in attaining to longevity. Hence one should, restraining speech, say one's prayers regularly at the two twilights. As regards those Brahmanas that do not say their prayers at the two twilights, a righteous king should set them to accomplish such acts as are ordained for the Sudras. Persons of every order should never have sexual congress with other people's wives. There is nothing that shortens life so effectually as sexual congress with other people's wives. For as many thousand years shall the adulterer have to live in Hell as the number of pores on the bodies of the women with whom he may commit the offence. One should dress one's hair, apply collyrium to one's eyes, and wash one's teeth, as also worship the deities, in the forenoon. One should not gaze at urine or fœces, or tread on it or touch it with one's feet. One should not set out on a journey at early dawn, or at midday, or in the evening twilight, or with a companion that is unknown, or with a Sudra, or alone. While going along a road, one should, standing aside, always give way to a Brahmana, to kine, to kings, to an old man, to one that is weighted with a burden, to a woman quick with child, or to one that is weak. When one meets a large tree that is known, one should walk round it. One should also, when coming upon a spot where four roads meet, walk round it before pursuing one's journey. At midday, or at midnight, or at night in general, or at the two twilights, one should not proceed to spots where four roads meet. One should never wear sandals or clothes that have been worn by another. One should always observe the vow of Brahmacharyya, and should never cross one's legs.

1 What is said here is this; certain persons have the ugly habit of picking up little clods of earth and pound them into dust, while sitting on the ground and engaged in talking. The habit also of tearing the grass while sitting on the ground may be marked. It should be remembered that the people of India in ancient times used often to sit on the bare ground. As to cutting off the nails with the teeth, it is an ugly habit with many young men.—T.

2 The 'Brahma Muhurta' is that when the Sun is just below the horizon.—T.

3 The prayers said in the morning and the evening are also spoken of as adoring the two twilights.—T.

One should observe the vow of Brahmacharyya on the day of the new moon, as also on that of the full moon, as also on the eighth lunar day of both fortnights. One should never eat the flesh of animals not slain in sacrifices. One should never eat the flesh of the back of an animal. One should avoid censuring and caluminating others, as also all kinds of deceitful behaviour¹ One should never pierce others with wordy shafts. Indeed, one should never utter any cruel speech. One should never accept in gift from a person that is low and vulgar. One should never utter such words as trouble other people or as are inauspicious or as are sinful. Wordy shafts fall from the mouth. Pierced therewith, the victim grieves day and night. The man of wisdom should never shoot them for piercing the vitals of other people. A forest, pierced with shafts or cut down with the axe, grows again. The man, however, that is pierced with words unwisely spoken, becomes the victim of wounds that fester and lead to death.² Barbed arrows and *Nalikas* and broad-headed shafts are capable of being extracted from the body. Wordy shafts, however, are incapable of being extracted, for they lie embedded in the very heart. One should not taunt a person that is defective of a limb or that has a limb in excess, or one that is destitute of learning, or one that is miserable, or one that is ugly or poor, or one that is destitute of strength. One should avoid atheism, calumniating the Vedas, censuring the deities, malice, pride, arrogance, and harshness. One should not, in wrath, take up the rod of chastisement for laying it upon another. Only the son or the pupil, it has been said, can be mildly chastised for purposes of instruction. One should not speak ill of Brahmanas; nor should point at the stars with one's fingers. If asked, one should not say what the lunation is on a particular day. By telling it, one's life becomes shortened. Having answered calls of nature or having walked over a road, one should wash one's feet. One should also wash one's feet before sitting to recite the Vedas or to eat any food. These are the three things which are regarded as pure and sacred by the deities and as such fit for the Brahmana's use, viz., that whose impurity is unknown, that which has been washed in water, and that which has been well spoken of. *Samyava*, *Krisara*, meat, *Sashakuli* and *Payasa* should never be cooked for one's ownself. Whenever cooked, these should be offered to the deities.³ One should attend every day to one's fire. One should

1 'One should always observe the vow of Brahmacharyya' means that one should abstain from sexual congress except with one's wedded wives and in the proper season.—T.

2 The Bombay text reads the second line differently. What is meant, the man not growing, is that the wounds inflicted by wordy shafts rankle and fester and lead to death.—T.

3 *Samyava* is a thin cake of unleavened bread, fried with ghee, pounded and again made up into an oblong form with fresh bread, sugar and spices, and again fried with ghee. *Krisara* is a kind of liquid food made of

every day give alms. One should, restraining speech the while, clean one's teeth with the teeth-stick. One should never be in bed when the sun is up. If one fails any day to be up with the Sun, one should then perform an expiation. Rising from bed, one should first salute one's parents, and preceptors, or other seniors deserving of respect. By so doing one attains to long life. The tooth-stick should be cast off when done with, and a new one should be used every day. One should eat only such food as is not forbidden in the scriptures, abstaining from food of every kind on days of the new moon and the full moon. One should, with senses restrained, answer calls of nature, facing the north. One should not worship the deities without having first washed one's teeth. Without also worshipping the deities first, one should never repair to any person save one's preceptor or one that is old in years or one that is righteous or one that is possessed of wisdom. They that are wise should never see themselves in an unpolished or dirty mirror. One should never have sexual congress with a woman that is unknown or with one that is quick with child. One should never sleep with head turned towards the north or the west. One should not lie down upon a bedstead that is broken or rickety. One should not sleep on a bed without having examined it first with the aid of a light. Nor should one sleep on a bed with another (such as wife) by one's side. One should never sleep in a transverse direction. One should never make a compact with atheists or do anything in conjunction with them.¹ One should never drag a seat with the foot and sit on it. One should never bathe in a state of nudity, nor at night. One possessed of intelligence should never suffer one's limbs to be rubbed or pressed after bathing. One should never smear unguents upon one's body without having first undergone a bath. Having bathed, one should never wave one's cloth in the air (for drying it). One should not wear wet clothes every day. One should never take off one's body the garlands of flowers one may wear. Nor should one wear such garlands over one's outer garments. One should never even talk with a woman during the period of her functional change. One should not answer a call of nature on a field (where crops are grown) or at a place too near an inhabited village. One should never answer a call of nature on a piece water. One should first wash one's mouth thrice with water before eating any food. Having finished one's meals, one should wash one's mouth thrice with water and twice again. One should eat, with face turned eastwards, one's food, restraining speech the while and without censuring the food that is eaten. One should always leave a remnant of the food that is placed before one for

milk, sesame, rice, sugar, and spices. Sashkuli is a kind of pie. Payasa is rice boiled in sugar and milk.—T.

1 'Antarddhan' implies 'in darkness ;' hence one should always examine the bed with a light before one lies down on it.—T.

eating. Having finished one's meals, one should mentally touch fire. If one eats with face turned eastwards, one becomes endued with longevity. By eating with face turned southwards, one acquires great fame. By eating with face turned westwards, one acquires great wealth. By eating with face turned northwards, one becomes truthful in speech. Having finished one's meals, one should wash all the upper holes of one's body with water.¹ Similarly, all the limbs, the navel, and the palms of the hands should be washed with water. One should never seat oneself upon husk of corn, or upon hair, or upon ashes, or upon bones. One should, on no account, use the water that has been used by another for bathing. One should always perform the Homa for propitiating the deities, and recite the Savitri Mantras. One should always eat in a seated posture. One should never eat while walking. One should never answer a call of nature in a standing posture. One should never answer a call of nature on ashes or in a cowpen. One should wash one's feet before sitting to one's meals. One should never sit or lie down for sleep with wet feet. One who sits to one's meals after having washed one's feet, lives for a hundred years. One should never touch these three things of great energy, while one is in an impure state, viz., fire, a cow, and a Brahmana. By observing this rule, one acquires longevity. One should not, while one is in an impure state, cast one's eyes on these three things of great energy, viz., the sun, the moon, and the stars. The life-breaths of a young man go upwards when an old and venerable person comes to his abode. He gets them back by standing up and properly saluting the guest. Old men should always be saluted. One should, upon seeing them, offer seats with one's own hand. After the old man has taken his seats, the one should seat oneself and remain with hands joined in reverence. When an old man goes along the road, one should always follow him instead of walking ahead. One should never sit on a torn or broken seat. One should, without using it any longer, cast away a broken vessel of white brass. One should never eat without a piece of upper garment wrapping one's body. One should never bathe in a state of nudity. One should never sleep in a state of nudity. One should never even touch the remnants of other people's dishes and plates. One should never, while one is in an impure state, touch another's head, for it is said in the scriptures that the life-breaths are all concentrated in the head. One should never strike another on the head or seize another by the hair. One should not join one's hands together for scratching one's head. One should not, while bathing, repeatedly dip one's head in water. By so doing one shortens one's life. One who has bathed by dipping the head in water should not, afterwards, apply oil to any part of one's body. One should never make a meal without eating some

¹ 'Pranan,' the Commentator explains, implies the upper holes of the body, such as the nostrils, the ear-holes, and the eyes.—T.

sesame. One should never teach (the Vedas or any scriptures) at a time when one is impure. Nor should one study while one is impure. When a storm rises or a bad odor permeates itself in the atmosphere, one should never think of the Vedas. Persons conversant with ancient history recite a Gatha sung by Yama in days of old. He that runs while impure or studies the Vedas under similar circumstances, indeed, that regenerate Brahman who studies the Vedas at forbidden times, loses his Vedas and shortens his life. Hence, one should never study the Vedas with concentrated attention at forbidden times. They who answer a call of nature, with face towards the sun, or towards a balzing fire, or towards a cow, or towards a regenerate person, or on the road, become short-lived. At day time both calls of nature should be answered with face turned towards the north. At night, those calls should be answered facing the south. By so doing one does not shorten one's life. One that wishes to live long should never disregard or insult any of these three, however weak or emaciated they may appear to be, viz., the Brahmana, the Kshatriya, and the snake. All three are endued with virulent poison. The snake, if angry, burns the victim with only a glance of its. The Kshatriya also, if angry, burns the objects of his wrath, as soon as he sees him, with his energy. The Brahmana, stronger than any of these two, destroys not only the objects of his wrath but his whole race as well, not by vision alone but by thought also.¹ The man of wisdom should, therefore, tend these three with care. One should never engage in any disputation with one's preceptor. Ó Yudhishtira, if the preceptor becomes angry, he should always be pacified by due honours being paid to him. Even if the preceptor happens to be entirely wrong, one should still follow and honour him. Without doubt, calumnious sayings against the preceptor always consume the lives of those that utter them. One should always answer a call of nature at a spot far removed from one's habitation. One should wash one's feet at a distance from one's habitation. One should always throw the remnants of one's dishes and plates at a spot far removed from one's habitation. Verily, he who desires his own good should do all these. One should not wear garlands of red flowers. Indeed, they who are possessed of wisdom should wear garlands of flowers that are white in hue. Rejecting the lotus and the lily, O thou of great might, one may bear on one's head, however, a flower that is red, even if it be an aquatic one.² A garland of gold can under no circumstances become impure. After one has

1 The Brahmana is more powerful than the other two, for while the other two cannot injure except when they have their foe within sight, the Brahmana can do so even by not seeing his enemy.—T.

2 The custom in India, with especially all orthodox Brahmanas, is to wear a single flower on the head, inserted into the coronal lock. This flower may be a red one, it is said, after the prohibition in the previous Verse about the wearing of garlands made of red flowers.—T.

bathed, O king, one should use perfumes mixed with water.¹ One should never wear one's upper garment for covering the lower limbs or the lower garments for covering the upper ones. Nor should one wear clothes worn by another. One should not, again, wear a piece of cloth that has not its lateral fringes.² When one goes to bed, O king, one should wear a different piece of cloth. When making a journey along a road, one should wear a different piece of cloth. So also, when worshipping the deities, one should wear a different piece of cloth.³ The man of intelligence should smear his limbs with unguents made of Priyangu, sandal wood, Vilwa, Tagara, and Kesara.⁴ In observing a fast, one should purify oneself by a bath, and adorn one's person with ornaments and unguents. One should always abstain from sexual congress on days of the full moon and the new moon. One should never, O monarch, eat off the same plate with another even if that other happens to be of one's own or equal rank. Nor should one ever eat any food that has been prepared by a woman in her functional period. One should never eat any food or drink any liquid whose essence has been taken off. Nor should one eat anything without giving a portion thereof to persons that wishfully gaze at the food that one happens to take. The man of intelligence should never sit close to one that is impure. Nor should one sit close to persons that are foremost in righteousness.⁵ All food that is forbidden in religious acts should never be taken even on other occasions. The fruits of the *Ficus religiosa* and the *Ficus Bengalensis* as also the leaves of the *Crotalaria Juncea*, and the fruits of the *Ficus glomerata*, should never be eaten by one who is desirous of his own good. The flesh of goats, of kine, and the peacock, should never be eaten. One should also abstain from dried flesh and all flesh that is stale. The man of intelligence should never eat any salt, taking it up with his hand. Nor should he eat curds and flour of fried barley at night. One should, abstain also from flesh of animals not slain in sacrifices. One should, with concentrated attention, eat once on the morning and once in the evening, abstaining entirely from all food during the interval. One should never eat any food in which one may defect a hair. Nor should one eat at the Sradha of an enemy. One

1 What is seated here is that dry perfumes should not be used, but those which are pounded with water and made into a paste.—T.

2 The cloth worn by a Hindu has two lateral fringes with contain a lesser number of threads than the body of the cloth.—T.

3 It has been said that Hinduism is a vast system of personal hygiene. These directions about change of attire are scrupulously observed by every rigid Hindu to this day. No change seems to have taken place in the daily habits of the people.—T.

4 'Priyangu' is the *Aglaia Roxburghiana*. 'Vilwa' is the *Ægle marmelos*. 'Tagara' is the *Tabernæmontana coronaria*, Linn. 'Kesara' is probably the *Eclipta alba*, Hassk.—T.

5 'Na' is the nom, sing, of 'Nri', implying 'man'.—T.

should eat silently ; one should never eat without covering one's person with an upper garment, and without sitting down.¹ One should never eat any food placing it on the bare ground. One should never eat except in a sitting posture. One should never make any noise while eating.² The man of intelligence should first offer water and then food to one that has become his guest, and after having served the guest thus, should then sit to his meals himself. He who sits down to dinner in a line with friends and himself eats any food without giving thereof to his friends, is said to eat virulent poison. As regards water and Payasa and flour of fried barley and curds and ghee and honey, one should never, after drinking or eating these, offer the remnants thereof to others. One should never, O chief of men, eat any food doubtingly.³ One desirous of food should never drink curds at the conclusion of a meal. After the meal is finished, one should wash one's mouth and face with the (right) hand only, and taking a little water should then dip the toe of the right foot in it. After washing, one should touch the crown of one's head with the (right) hand. With concentrated attention, one should next touch fire. The man who knows how to observe all these ordinances with care, succeeds in attaining to the foremost place among his kinsmen. One should, after finishing one's meals, with one's nose and eyes and ears and navel and both hands with water. One should not, however, keep one's hands wet. Between the tip and the root of the thumb is situate the sacred Tirtha known by the name of Brahma. On the back of the little finger, it is said, is situate the Deva-tirtha. The intervening space between the thumb and the forefinger, O Bharata, should be used for discharging the Pitri rites, after touching water according to the ordinance.⁴ One should never indulge in other people's calumny. Nor should one ever utter anything that is disagreeable. The man that desires his own good should never seek to provoke against himself the wrath of others. One should never seek to converse with a person that has fallen away from his order. The very sight of such a person should be avoided. One should never come in contact with a fallen person. By avoiding such contact one succeeds in attaining to a long life. One should never indulge in sexual congress at day time. Nor should one have congress with a maiden, nor with a harlot

1 One of the Vernacular translators takes 'valena' as signifying 'child' and 'para-sraddha' as meaning the first or 'adya sraddha'.—T.

2 This noise refers to that of chewing or sucking or licking, &c. It is an ugly habit with some people.—T.

3 Doubting, for example, as to whether he would be able to digest it or not, or whether what he is taking is clean or not, or whether it would be too much for him.—T.

4 In offering certain articles at the Sraddha, the articles are first placed on this part of the right hand and then offered with due Mantras to the Pitris.—T.

nor with a barren woman. One should never have congress with a woman that has not bathed after the expiry of her functional period. By avoiding such acts one succeeds in attaining to a long life. After washing the several limbs directed, in view of religious acts, one should wash one's lips thrice, and once more twice. By doing this, one becomes purified and fit for religious acts. The several organs of sense should each be washed once, and water should also be sprinkled over the whole body. Having done this, one should go through the worship of the Pitris and the deities, agreeably to the ordinances of the Vedas. Listen to me, O thou of Kuru's race, as I tell thee what purification is cleaning and beneficial for a Brahmana. Before beginning to eat and after finishing the meal, and in all acts requiring purification, the Brahmana should perform the *achamana* with water placed on the limb called the *Brahmatirtha*.¹ After ejecting any matter from the throat or spitting, one should wash one's mouth before one can become pure. A kinsman who happens to be old, or a friend who happens to be poor, should be established in one's house and his comforts looked after as if he were a member of the family. By doing this, one succeeds in acquiring both fame and long life. The establishment of pigeons in one's house is fraught with blessedness, as also of parrots both male and female. If these take to one's abode, they succeed in dispelling calamity. The same is the case with cockroaches. If fire-flies and vultures and wood-pigeons and bees enter a house or seek residence in it, acts of propitiating the deities should be performed. These are creatures of evil omen, as also ospreys. One should never divulge the secrets of high-souled men; one should never have sexual congress with a forbidden woman. Nor should one ever have such congress with the spouse of a king or with women that are the friends of queens. One should never cultivate intimacy with physicians, or with children, or with persons that are old, or with one's servants, O Yudhishtira. One should always provide for friends, for Brahmanas, and for such as seek one's protection. By doing this, O king, one acquires a long life. The man of wisdom should reside in such a house as has been constructed with the aid of a Brahmana and an engineer skilled in his profession, if, indeed, O king, he desires his own good.² One should not, O king, sleep at the evening twilight. Nor should one study at such an hour for acquiring any branch of knowledge. The man of intelligence should never eat also at such an hour. By acting in this

1 The *achamana* is not exactly washing. When one is directed to perform the *achamana* after having eaten, there it, of course, implies an act of washing. At the commencement, however, of religious acts, the rite of *achamana* consists in merely touching the lips and some other parts with water.—T.

2 The Brahman's aid is necessary in selecting the ground, and settling the longitudinal and other directions of the house, as also in fixing the day of commencing the work of building.—T.

way one acquires a long life. One should never perform any act in honour of the Pitris¹ at night time. One should not deck one's person after finishing one's meals. One should not bathe at night, if one desires one's own advancement. One should also, O Bharata, always abstain from the flour of fried barley at night. The remnants of food and drink, as also the flowers with which one has worshipped the deities, should never be used. Inviting a guest at night, one should never, with excessive¹ courtesy, force him to eat to the point of gratification. Nor should one¹ eat oneself to the point of gratification, at night. One should not slay a bird (for eating it), especially after having fed it.¹ One possessed of wisdom should wed a maiden born in a high family, endued with auspicious indications, and of full age. Begetting children upon her and thus perpetuating one's race by that means, one should make over one's sons to a good preceptor for acquiring general knowledge, O Bharata, as also a knowledge of the especial customs of the family, O monarch. The daughters that one may beget should be bestowed upon youths of respectable families, that are again possessed of intelligence. Sons should also be established and a portion of the family inheritance given to them, O Bharata, as their provision. One should bathe by dipping one's head in water before one sits down to perform any act in honour of the Pitris or the¹ deities. One¹ should never perform a Sraddha under the constellation of one's nativity. No Sraddha should be performed under any of the Bhadradas (prior or later), nor under the constellation Krittika, O Bharata. The Sraddha should never be performed under any of those constellations that are regarded as fierce (such as Aslesha, &c.) and any of those that, upon calculation, seem to be hostile. Indeed, in this respect, all these constellations should be avoided which are forbidden in treatises on astrology. One should sit oneself facing either the east or the north while undergoing a shave at the hands of the barber. By so doing, O great king, one succeeds in acquiring a long life. One should never indulge in other people's calumny or self-reproach, for, O chief of the Bharatas, it is said that calumny is sinful, whether of others or of oneself. In wedding, one should avoid a woman that is deficient of any limb. A maiden too, if such, should also be avoided. A woman of the same Pravara should also be avoided; as also one that has any malformation; as also one that

1 I adopt the meaning which Nilakanta points out. According to him, this Verse forbids the killing of birds at night time and their killing after having fed and adopted them. Indeed, one may buy such birds killed by others for food. The word 'Dwija' however, may mean both hair and nails. The last part of the line, therefore, may be taken as a prohibition against the cutting of hair and nails after eating. The words 'na samarchareta', in that case, would be difficult to interpret. Probably, it is this that has led the Commentator to take 'Dwija' here for a bird. Some texts read 'panam' for 'na cha.'—T.

has been born in the race to which one's mother belongs.¹ One possessed of wisdom should never have sexual congress with a woman that is old, or one that has abandoned the domestic mode of life for entering the forest mode, or one that is true to her lord, or one whose organs of generation are not healthy or well-formed.² It behoveth thee not to wed a woman that is of a yellow complexion, or one that is afflicted with leprosy, or one born in a family in which there has been epilepsy, or one that is low in birth and habits, or one that is born in a family in which the disease called Switri (leprosy) has appeared, or one belonging by birth to a race in which there are early deaths. Only that maiden who is endued with auspicious indications, and who is accomplished for qualifications of diverse kinds, who is agreeable and handsome, should be wedded. One should wed, O Yudhishtira, in a family that is higher or at least equal to one's own. One who is desirous of one's own prosperity, should never wed a woman that is of an inferior order or that has fallen away from the order of her birth. Carefully igniting the fire, one should accomplish all those acts which have been ordained and declared in the Vedas or by the Brahmanas.³ One should never seek to injure women. Spouses should always be protected. Malice always shortens life. Hence, one should always abstain from cherishing malice. Sleep at day time shortens life. To sleep after the sun has risen shortens life. They who sleep at any of the twilights, or at nightfall or who go to sleep in a state of impurity, have their lives shortened. Adultery always shortens life. One should not remain in a state of impurity after shaving.⁴ One should, O Bharata, carefully abstain from studying or reciting the Vedas, and eating, and bathing, at eventide. When the evening twilight comes, one should collect one's senses for meditation, without doing any act. One should, O king, bathe and then worship the Brahmanas. Indeed, one should bathe before worshipping the deities and reverentially saluting the preceptor. One should never go to a sacrifice unless invited. Indeed, one may go there without an invitation if one wishes to only see how the sacrifice is conducted. If one goes to a sacrifice (for any other purpose) without an invitation and if one does not, on that account, receive proper worship from the sacrificer, one's life becomes shortened. One should never go alone on a journey to foreign parts. Nor should one ever proceed alone to any place at night. Before evening comes, one should come back to one's house and remain

1 Pravaras indicate the race in which one is born. They are named from the names of the Vedic Rishis.—T.

2 The commentator explains that 'ayonim' implies 'of unknown birth,' and 'vionim' 'of mean birth.'—T.

3 'Brahmanih' here refers to the rituals in the Vedas and not persons of the first order.—T.

4 The fact is, one is directed to bathe after a shave. One is considered impure after a shave until one bathes.—T.

within it. One should always obey the commands of one's mother and father and preceptor, with at all judging whether those commands are beneficial or otherwise. One should, O king, attend with great care to the Vedas and the science of arms. Do then, O king, carefully attend to the practice of riding an elephant, a steed, and a war-chariot. The man who attends to these with care succeeds in attaining to happiness. Such a king succeeds in becoming unconquerable by foes, and sway his servants and kinsmen without any of them being able to get the better of him. The king that attains to such a position and that carefully attends to the duty of protecting his subjects, has never to incur any loss. Thou shouldst acquire, O king, the science of reasoning, as also the science of words, the science of the Gandharvas, and the four and sixty branches of knowledge known by the name of Kala. One should every day hear the Puranas and the Itihasas and all the other narratives that exist, as also the life-stories of all high-souled personages. When one's spouse passes through her functional period, one should never have congress with her, nor even summon her for conversation. The man endued with wisdom may accept her companionship on the fourth day after the bath of purification. If one indulges in congress on the fifth day from the first appearance of the functional operation, one gets a daughter. By indulging in congress on the sixth day, one happens to have a son. The man of wisdom should, in the matter of congress, attend to this rule (about odd and even days). Kinsmen and relatives by marriage and friends should all be treated with respect. One should, according to the best of one's power, adore the deities in sacrifices, giving away diverse kinds of articles as sacrificial Dakshina. After the period ordained for the domestic mode of life has been passed, one should, O king, enter the life of a forest recluse. I have thus told thee all the indications, in brief of persons who succeed in living long.' What remains untold by me should be heard by thee from the mouths of persons well-versed in the three Vedas, O Yudhishtira. Thou shouldst know that conduct is the root of prosperity. Conduct is the enhancer of fame. It is conduct that prolongs life. It is conduct that destroys all calamities and evils. Conduct has been said to be superior to all the branches of knowledge. It is conduct that begets righteousness, and it is righteousness that prolongs life. Conduct is productive of fame, of long life, and of Heaven. Conduct is the most efficacious rite of propitiating the deities (for bringing about auspiciousness of every kind). The Self-born Brahman himself has said that one should show compassion unto all orders of men.²

1 'Uddesa' means, as the Commentator, explains, 'in brief.'—T.

2 The word rendered 'conduct' is the concluding Verse of this lesson is 'acharah.' It implies not only one's behaviour to one's own self and others, i.e., to beings inferior, equal, and superior. The word 'acharah,' therefore, includes the entire body of acts that one does in this life, including the very sentiments that one cherishes.—T.

SECTION CV

"Yudhishtira said,—'Tell me, O chief of Bharata's race, how the eldest brother should behave towards his younger brothers, and how the younger brother should behave towards their eldest brother !

"Bhishma said,—'Do thou, O son, always behave towards thy younger brothers as their eldest brother should. Thou art always the eldest of all these thy brothers. That high conduct which the preceptor should always adopt towards his disciples should be adopted by thee towards thy younger brothers! If the preceptor happens to be unendued with wisdom, the disciple cannot possibly behave towards him in a respectful or proper way. If the preceptor happens to be possessed of purity and highness of conduct, the disciple also succeeds to attaining to conduct of the same kind, O Bharata. The eldest brother should at times be blind to the acts of his younger brothers, and though possessed of wisdom should at times act as if he does not understand their acts. If the younger brothers be guilty of any transgression, the eldest brother should correct them by indirect ways and means. If there be good understanding among brothers and if the eldest brother seeks to correct his younger brothers by direct or ostensible means, persons that are enemies, O son of Kunti, that are afflicted with sorrow at the sight of such good understanding and who, therefore, always seek to bring about a disunion, set themselves to disunite the brothers and cause dissension among them. It is the eldest brother that enhances the prosperity of the family or destroys it entirely. If the eldest brother happens to be unendued with sense and wicked in behaviour, he brings about the destruction of the whole family. That eldest brother who injures his younger brothers ceases to be regarded as the eldest and forfeits his share in the family property and deserves to be checked by the king. That man who acts deceitfully, has, without doubt, to go to regions of grief and every kind of evil. The birth of such a person serves no useful purpose even as the flowers of the cane.¹ That family in which a sinful person takes birth becomes subject to every evil. Such a person brings about infamy, and all the good acts of the family disappear. Such among the brothers as are wedded to evil acts forfeit their shares of the family property. In such a case, the eldest brother may appropriate the whole Yautuka property without giving any portion thereof to his younger brothers. If the eldest brother makes any acquisition, without using the paternal property and by going to a distant place he may appropriate for his own use, such acquisitions, without giving any share thereof to his younger brothers. If unseparated brothers desire (during the lifetime of their father) to partition the family property, the father

¹ The flowers of the cane cannot be plucked for being offered to the deities.—T.

should give equal shares unto all his sons. If the eldest brother happens to be of sinful acts and undistinguished by accomplishments of any kind, he may be disregarded by his young brothers. If the wife or the younger brother happens to be sinful, her or his good must still be looked after. Persons conversant with the efficacy of righteousness say that righteousness is the highest good. The Upadhyaya is superior to even ten Acharyyas. The sire is equal to ten Upadhyayas. The mother is equal to ten sires or even the whole Earth. There is no senior equal to the mother. Verily, she transcends all in respect of the reverence due to her.¹ It is for this reason that people regard the mother to deserve so much reverence. After the father has ceased to breathe, O Bharata, the eldest brother should be regarded as the father. It is the eldest brother who should assign unto them their means of support and protect and cherish them. All the younger brothers should bow to him and obey his authority. Indeed, they should live in dependence upon him, even as they did upon their father while he was alive. So far as the body is concerned, O Bharata, it is the father and the mother that creates it. That birth, however, which the Acharyya ordains, is regarded as the true birth that is, besides, really unfading and immortal. The eldest sister, O chief of Bharata's race, is like unto the mother. The wife of the eldest brother also is like unto the mother, for the younger brother, in infancy, receives, suck from her.²

SECTION CVI

"Yudhishtira said,—The disposition is seen, O grandsire, in all the orders of men, including the very Mlechchhas, of observing fasts. The reason, however, of this is not known to us. It has been heard by us that only Brahmanas and Kshatriyas should observe the vow of fasts. How, O grandsire, are the other orders to be taken as earning any merit by the observance of fasts? How have vows and fasts come to be

1 An 'Acharyya' is an ordinary instructor. He is called an 'Upadhyaya' who teaches the Vedas. The Upadhyaya is greater than even ten Acharyyas or ordinary teachers. The father, again deserves ten times as much respect as is paid to the Upadhyaya. As regards the mother, again, the reverence due to her is greater than what is due to the father. The mother is equal to the whole Earth.—T.

2 Many of the Verses of this Lesson are from Manu. The relative positions of the Acharyya, the Upadhyaya, the father, and the mother, as given in Verse 15, is not consistent with Manu. Verse 15 would show that the Upadhyaya was regarded as very much superior to the Acharyya. In Manu, II—140-41, he is called an Acharyya who taught all the Vedas, without any remuneration. He, on the other hand, who taught a particular Veda for a living, was called an Upadhaya. The first line of Verse 19 corresponds with Manu II—148. The sense is that that birth which one derives from one's parents is subject to death; while the birth derived from the preceptor is true regeneration, unfading and immortal. It is a question whether any other nation paid such respect to persons employed in teaching.—T.

observed by persons of all orders, O king ? What is that end to which one devoted to the observance of fasts attains ? It has been said that fasts are highly meritorious and that fasts are a great refuge. O prince of men, what is the fruit that is earned in this world by the man that observe fasts ? By what means is one cleansed of one's sins ? By what means doth one acquire righteousness ? By what means, O best of the Bharatas, doth one succeed in acquiring Heaven and merit ? After having observed a fast, what should one give away, O king ? O tell me, what those duties are by which one may succeed in obtaining such objects as lead to happiness ? ”

Vaisampayana continued,—‘Unto Kunti's son by the deity of Dharma, who was conversant with every duty and who said so unto him, Santanu's son, Bhishma, who was acquainted with every duty answered in the following words.

“Bhishma said,—‘In former days, O king, I heard of these high merits, O chief of Bharata's race, as attaching to the observance of fasts according to the ordinance ! I had, O Bharata, asked the Rishi Angiras of high ascetic merit, the very same questions which thou hast asked me today. Questioned by me thus, the illustrious Rishi, who sprang from the sacrificial fire, answered me even thus in respect of the observance of fasts according to the ordinance.

“Angiras said,—As regards Brahmanas and Kshatriyas, fasts for three nights at a stretch are ordained for them, O delighter of the Kurus. Indeed, O chief of men, a fast for one night, for two nights, and for three nights, may be observed by them. (They should never go beyond three nights). As regards Vaisyas and Sudras, the duration of fasts prescribed for them is a single night. If, from folly, they observe fasts for two or three nights, such fasts never lead to their advancement. Indeed, for Vaisyas and Sudras, fasts for two nights have been ordained (on certain special occasions). Fasts for three nights, however, have not been laid down for them by persons conversant with and observant of duties. That man of wisdom who, with his senses and soul under control, O Bharata, fasts, by abstaining from one of the two meals, on the fifth and the sixth days of the moon as also on the day of the full moon, becomes endued with forgiveness and beauty of person and conversance with the scriptures. Such a person never becomes childless and poor. He who performs sacrifices for adoring the deities on the fifth and sixth days of the moon, transcends all the members of his family and succeeds in feeding a large number of Brahmanas. He who observes fasts on the eighth and the fourteenth days of the dark fortnight, becomes freed from maladies of every kind and possessed of great energy. The man who abstains from one meal every day throughout the month called Margasirsha, should, with reverence and devotion, feed a number of Brahmanas. By so

doing he becomes freed from all his sins. Such a man becomes endued with prosperity, and all kinds of grain become his. He becomes endued with energy. In fact, such a person reaps an abundance of harvest from his fields, acquires great wealth and much corn. That man, O son of Kunti, who passes the whole month of Pausha, abstaining every day from one of two meals, becomes endued with good fortune and agreeable features and great fame. He who passes the whole month of Magha, abstaining every day from one of the two meals, takes birth in a high family and attains to a position of eminence among his kinsmen. He who passes the whole month of Bhagadaivata, confining himself every day to only one meal, becomes a favourite with women who, indeed, readily own his sway. He who passes the whole of the month of Chaitra, confining himself every day to one meal, takes birth in a high family and becomes rich in gold, gems, and pearls. The person, whether male or female, who passes the month of Vaisakha, confining himself or herself every day to one meal, and keeping his or her senses under control, succeeds in attaining to a position of eminence among kinsmen. The person who passes the month of Jaishtya confining himself every day to one meal a day, succeeds in attaining to a position of eminence and great wealth. If a woman, she reaps the same reward. He who passes the month of Ashada, confining himself to one meal a day and with senses steadily concentrated upon his duties, becomes possessed of much corn, great wealth, and a large progeny. He who passes the month of Sravana, confining himself to one meal a day, receives the honours of Abhisheka wherever he may happen to reside, and attains to a position of eminence among kinsmen whom he supports. That man who confines himself to only one meal a day for the whole month of Proshthapada, becomes endued with great wealth and attains, to swelling and durable affluence. The man who passes the month of Aswin, confining himself to one meal a day, becomes pure in soul and body, possessed of animals and vehicles in abundance, and a large progeny. He who passes the month of Kartika, confining himself to one meal every day, becomes possessed of heroism, many spouses, and great fame. I have now told thee, O chief of men, what the fruits are that are obtained by men by observing fasts for the two and ten months in detail. Listen now, O king, to me as I tell thee what the rules are in respect of each of the lunar days. The man who, abstaining from it every day, takes rice at the expiration of every fortnight, becomes possessed of a great many kine, a large progeny, and a long life. He who observes a fast for three nights every month and conducts himself thus for two and ten years, attains to a position of supremacy among his kinsmen and associates, without a rival to contest his claim and without any anxiety caused by any one endeavouring to rise to the same height. These rules that I speak of, O chief of Bharata's

race, should be observed for two and ten years. Let thy inclination be manifested towards it. That man who eats once in the forenoon and once after evening and abstains from drinking (or eating anything) at the interval, and who observes compassion towards all creatures and pours libations of clarified butter on his sacred fire every day, attains to success, O king, in six years. There is no doubt in this. Such a man earns the merit that attaches to the performance of the Agnishtoma sacrifice. Endued with merit and freed from every kind of stain, he attains to the region of the Apsaras that echo with the sound of songs and dance, and passes his days in the company of a thousand damsels of great beauty. He rides on a car of the complexion of melted gold and receives high honours in the region of Brahma. After the exhaustion of that merit such a person comes back to Earth and attains to pre-eminence of position. That man who passes one whole year, confining himself every day to only one meal, attains to the merit of the Atiratra sacrifice. He ascends to Heaven after death and receives great honours there. Upon the exhaustion of that merit he returns to Earth and attains to a position of eminence. He who passes one whole year observing fasts for three days in succession and taking food on every fourth day, and abstaining from injury from every kind adheres to truthfulness of speech and keeps his senses under control, attains to the merit of the Vajapeya sacrifice. Such a person ascends to Heaven after death and receives high honours there. That man, O son of Kunti, who passes a whole year observing fasts for five days and taking food on only the sixth day, acquires the merit of the Horse-sacrifice. The chariot he rides is drawn by Chakravakas. Such a man enjoys every kind of happiness in Heaven for full forty thousand years. He who passes a whole year observing fasts for seven days and taking food on only every eighth day, acquires the merit of the Gavamaya sacrifice. The chariot he rides is drawn by swans and cranes. Such a person enjoys all kinds of happiness in Heaven for fifty thousand years. He who passes a whole year, O king, eating only at intervals of a fortnight, acquires the merit of a continuous fast for six months. This has been said by the illustrious Angiras himself. Such a man dwells in Heaven for sixty thousand years. He is roused every morning from his bed by the sweet notes of Vinas and Vallakis and flutes, O king. He who passes a whole year, drinking only a little water at the expiration of every month, acquires, O monarch, the merit of the Viswajit sacrifice. Such a man rides a chariot drawn by lions and tigers. He dwells in Heaven for seventy thousand years in the enjoyment of every kind of happiness. No fast for more than a month, O chief of men, has been ordained. Even this, O son of Pritha, is the ordinance in respect of fasts that has been declared by sages conversant with duties. That man who, unafflicted by disease and free from every malady, observes

a fast, verily acquires, at every step the merits that attach to Sacrifices. Such a man ascends to Heaven on a car drawn by swans. Endued with puissance, he enjoys every kind of happiness in Heaven for a hundred years. A hundred Apsaras of the most beautiful features wait upon and sport with him. He is roused from his bed every morning by the sound of the Kanchis and the Nupuras of those damsels.¹ Such a person rides on a car drawn by a thousand swans. Dwelling, again, in a region teeming with hundreds of the most beautiful damsels, he passes his time in great joy. The person who is desirous of Heaven does not like the accession of strength when he becomes weak, or the cure of wounds when he is wounded, or the administration of healing drugs when he is ill, or soothings by others when he is angry, or the mitigation, by the expenditure of wealth, of sorrows caused by poverty. Leaving this world where he suffers only privations of every kind, he proceeds to Heaven and rides on cars adorned with gold, his person embellished with ornaments of every kind. There, in the midst of hundreds of beautiful damsels, he enjoys all kinds of pleasure and happiness, cleansed of every sin. Indeed, abstaining from food and enjoyments in this world, he takes leave of this body and ascends to Heaven as the fruit of his penances. There, freed from all his sins, health and happiness becomes his and whatever wishes arise in his mind become crowned with fruition. Such a person rides on a celestial car of golden complexion, of the effulgence of the morning sun, set with pearls and *lapis lazuli*, resounding with the music of Vinas and Murajas, adorned with banners and lamps, and echoing with the tinkle of celestial bells. Such a person enjoys all kinds of happiness in Heaven for as many years as there are pores in his body. There is no Sastra superior to the Veda. There is no person more worthy of reverence than the mother. There is no acquisition superior to that of Righteousness, and no penance superior to fast. There is nothing, more sacred, in Heaven or Earth, than Brahmanas. After the same manner there is no penance that is superior to the observance of fasts. It was by fasts that the deities have succeeded in becoming denizens of Heaven. It is by fasts that the Rishis have attained to high success. Viswamitra passed a thousand celestial years, confining himself every day to only one meal, and as the consequence there of attained to the status of a Brahmana. Chyavana and Jamadagni and Vasishtha and Gautama and Bhrigu,—all these great Rishis endued with the virtue of forgiveness—have attained to Heaven through observance of fasts. In former days Angiras declared so unto the great Rishis. The man who teaches another the merit of fasts have

1 'Kanchi' is an ornament worn by ladies round the waist or hips. There is a shining disc, of gold or silver, which dangles on the hip. It is commonly called 'Chandra-hara.' The 'Nupura' is an anklet of silver, with moving bullets placed within, so that when the wearer moves, these make an agreeable sound.—T.

never to suffer any kind of misery. The ordinances about fasts, in their due order, O son of Kunti, have flowed from the great Rishi Angiras. The man who daily reads these ordinances or hears them read, becomes freed from sins of every kind. Not only is such a person freed from every calamity, but his mind becomes incapable of being touched by any kind of fault. Such a person succeeds in understanding the sounds of all creatures other than human, and acquiring eternal fame, becomes foremost of his species.

SECTION CVII

"Yudhishtira said,—'O high-souled grandsire, thou hast duly discoursed to us on the subject of Sacrifices, including the merits in detail that attach to them both here and hereafter. It should be remembered, however, O grandsire, that Sacrifices are incapable of being performed by people that are poor, for these require a large store of diverse kinds of articles. Indeed, O grandsire, the merit attaching to Sacrifices can be acquired by only kings and princes. That merit is incapable of being acquired by those that are destitute of wealth and divested of ability and that live alone and are helpless. Do thou tell us, O grandsire, what the ordinances are in respect of those acts that are fraught with merit equal to what attaches to sacrifices and which, therefore, are capable of being performed by persons destitute of means !'¹

"Bhishma said,—'Listen, O Yudhishtira ! Those ordinances that I have told thee of,—those *viz.*, that were first promulgated by the great Rishi Angiras, and that have reference to meritorious facts for their soul,—are regarded as equal to Sacrifices (in respect of the fruits they bring about both here and hereafter). That man who takes one meal in the forenoon and one at night, without taking any food or drink during the interval, and who observes this regulations for a period of six years in succession, abstaining all the while from injuring any creature and regularly pouring libations on his sacred fire every day, attains, without doubt, to success. Such a man acquires hereafter a car of the complexion of heated gold, and attains to a residence, for millions of years, in the region of Prajapati, in the company of celestial damsels, that ever echoes with the sound of music and dance, and blazes with the effulgence of fire. He who passes three years, confining himself every day to one meal and abstaining all the while from congress with any other woman save his own wedded wife, attains to the merit of the Agnishtoma sacrifice. Such a man is regarded as having performed a Sacrifice, with plenty of gifts in gold, that is dear to Vasava himself. By practising truthfulness of speech, making gifts, reverencing the Brahmanas, avoiding malice, becoming forgiving and self-restrained, and conquering wrath,

1 In Verse 3, 'Avaguna' mean 'Nirguna'; 'Ekātma' mean alone; and 'asambhata' implies without associates, i.e., helpless.—T.

a man attains to the highest end. Riding on a car of the complexion of white clouds that is drawn by swans, he lives, for millions and millions of years, in the company of Apsaras. Fasting for a whole day and eating only one meal on the second day, he who pours libations upon his sacred fire for the period of a whole year,—verily, he who observes such a fast and attends every day to his fire and rises every day from bed before sunrise, attains to the merit of the Agnishtoma sacrifice. Such a man acquires a car drawn by swans and cranes. Surrounded by the most beautiful damsels, he resides in the region of Indra. That man who eats only one meal every third day, and pours libations every day on his sacred fire for a period of a whole year,—indeed, he who thus attends to his fire every day and wakes up from sleep every morning before the sun is up, attains to the high merit of the Atiratra sacrifice. He acquires a car drawn by peacocks and swans and cranes. Proceeding to the region of the seven (celestial) Rishis, he takes up his residence there, surrounded by Apsaras of great beauty. It is well known that such residence lasts for full three Padmas of years.¹ Fasting for three days in succession, he who takes only one meal every fourth day, and pours libations every day on his sacred fire, acquires the high merit of the Vajapeya sacrifice. The car he acquires is graced by celestial damsels of great beauty that have Indra for their father. He resides in the region of Indra for millions and millions of years, and experiences great happiness by witnessing the sports of the chief of the deities. Fasting for four days in succession, he who eats only one meal every fifth day, and pours libations on the sacred fire every day for the period of a whole year, and who lives without cupidity, telling the truth, reverencing the Brahmanas, abstaining from every kind of injury, and avoiding malice and sin, acquires the merit of the Vajapeya sacrifice. The car he rides is made of gold and drawn by swans and endued with the effulgence of many suns rising together. He acquires, besides, a palatial mansion of pure white. He lives there in great happiness for full one and fifty Padmas of years.² Fasting for five days, he who takes food on only the sixth day, and pours libations on his sacred fire every day for a whole year, and who performs three ablutions in course of the day for purifying himself and saying his prayers and doing his worship, and who leads a life of Brahmacharyya, divested of malice in his conduct, acquires the merit of the Gomedha sacrifice. He acquires an excellent car adorned with pure gold, possessed of the

1 A 'Padma' is a very large number. Instead of rendering such words exactly, I have, in some of the preceding Verses, following the sense, put down 'millions upon millions of years.'—T.

2 'Avartanani' means years. Four and twelve make sixteen. 'Sara is arrow. The arrows are five in number as possessed by Kama, the deity of love. The number of fires also is seven. The compound 'saragniparimana,' therefore, implies five and thirty. Adding this to sixteen, the total comes up to one and fifty.—T.

effulgence of a blazing fire and drawn by swans and peacocks. He sleeps on the lap of Apsaras and is awakened every morning by the melodious tinkle of Nupuras and Kanchis. He leads such a life of happiness for ten thousand millions of years and three thousand millions besides and eight and ten Padmas and two Patakas.¹ Such a man resides also, honoured by all, in the regio of Brahma for as many years as there are hairs on the bodies of five thousand years. Fasting for six days, he who eats only one meal every seventh day and pours libations on the sacred fire every day, for a full year, restraining speech all the while and observing the vow of Brahmacharyya, and abstaining from the use of flowers and unguents and honey and meat, attains to the region of the Maruts and of Indra. Crowned with the fruition of every desire as it springs up in the mind, he is waited upon and adored by celestial damsels. He acquires the merits of a sacrifice in which abundance of gold is given away. Proceeding to the regions named, he lives there for countless years in the greatest happiness². He who shows forgiveness to all and fasting for seven days eats on every eighth day for a whole year, and, pouring libations every day on the sacred fire, adores the deities regularly, acquires the high merits of the Paundarika sacrifice. The car he rides is of complexion like that of the lotus. Without doubt, such a man acquires also a large number of damsels, possessed of youth and beauty, some having complexions that are dark, some with complexions like that of gold, and some that are Syamas, whose looks and attitudes are of the most agreeable kind.³ He who fasts for eight days and takes only one meal on every ninth day for a whole year, and pours libations on the sacred fire every day, acquires the high merits of a thousand Horse-sacrifice. The car he rides in Heaven is as beautiful as a lotus. He always makes his journeys on that car, accompanied by the daughters of Rudra adorned with celestial garlands and endued with the effulgence of the midday sun or the fires of blazing flames. Attaining to the regions of Rudra, he lives there in great happiness for countless years. He who fasts for nine days and takes only one meal every tenth day for a whole year, and pours libations on his sacred fire every day, acquires the high merit of a thousand Horse-sacrifice, and attains to the companionship of Brahmana's daughters endued with beauty capable of charming the hearts of all creatures. These damsels, possessed of such beauty, and some of them possessed of complexion like that of the lotus

1 A countless number almost.—T.

2 Here the exact number of years is not stated.—T.

3 Some of the most beautiful ladies in Indian mythology and history have been of dark complexions. Draupadi, the queen of the Pandavas, was dark in colour and was called Krishna. As to women called Syamas, the description given is that their bodies are warm in winter and cold in summer, and their complexion is like that of heated gold.—T.

and some like that of the same flower of the blue variety, always keep him in joy. He acquires a beautiful vehicle, that moves in beautiful circles and that looks like the dense cloud called Avarta, verily, it may be said to resemble also an ocean wave. That vehicle resounds with the constant tinkle of rows of pearls and gems, and the melodious blare of conches, and is adorned with columns made of crystals and diamonds, as also with an altar constructed of the same minerals. He makes his journeys on such a car, drawn by swans and cranes and lives for millions and millions of years in great happiness in Heaven. He who fasts for ten days and eats any ghee on every eleventh day for a whole year and pours libations on his sacred fire every day, who never, in word or thought covets the companionship of other people's wives and who never utters an untruth even for the sake of his mother and father, succeeds in beholding Mahadeva of great puissance seated on his car. Such a person acquires the high merit of a thousand Horse-sacrifices. He beholds the car of the Self-born Brahman himself approach for taking him on it. He rides on it, accompanied by celestial damsels possessed of great beauty, and complexions as effulgent as that of pure gold. Endued with the blazing splendour of the Yuga-fire, he lives for countless years in a celestial mansion in Heaven, full of every happiness. For those countless years he experiences the joy of bending his head in reverence unto Rudra adored by deities and Danavas. Such a person obtains every day the sight of the great deity. That man who having fasted for eleven days eats only a little ghee on the twelfth, and observes this conduct for a whole year, succeeds in obtaining the merits attaching to all the sacrifices. The car he rides is possessed of the effulgence of a dozen suns. Adorned with gems and pearls and corals of great value, embellished with rows of swans and snakes and of peacocks and Chakravakas uttering their melodious notes, and beautified with large domes, is the residence to which he attains in the region of Brahman. That abode O king, is always filled with men and women (who wait upon him for service). Even this is what the highly blessed Rishi Angiras, conversant with every duty, said (regarding the fruits of such a fast). That man who having fasted for twelve days eats a little ghee on the thirteenth, and bears himself in this way for a whole year, succeeds in attaining to the merits of the divine sacrifice. Such a man obtains a car of the complexion of the newly-blown lotus, adorned with pure gold and heaps of jewels and gems. He proceeds to the regions of the Maruts that teem with celestial damsels, that are adorned with every kind of celestial ornament that are redolent with celestial perfumes, and that contain every element of felicity. The number of years he resides in those happy regions is countless.¹ Soothed with the sound of music and the melodious voice of Gandharvas and the sounds and blare of drums and Panavas, he is

1 A very large figure is given.—T.

constantly gladdened by celestial damsels of great beauty. That man who having fasted for thirteen days eats a little ghee on the fourteenth day, and bears himself in this way for a full year, obtains the merits of the Mahamedha sacrifice.¹ Celestial damsels of indescribable beauty, and whose age cannot be guessed for they are for ever young in appearance, adorned with every ornament and with armlets of blazing effulgence, wait upon him with many cars and follow him in his journeys. He is waked every morning from his bed by the melodious voice of swans, the tinkle of Nupuras, and the highly agreeable jingle of Kanchis. Verily, he resides in a superior abode, waited upon by such celestial damsels, for years as countless as the sands on the shores of Ganga. That man who, keeping his senses under control, fasts for a fortnight and takes only one meal on the sixteenth day, and bears himself in this way for a whole year, pouring libations every day on his sacred fire, acquires the high merits that attach to a thousand Rajasuya sacrifices. The car he rides is possessed of great beauty and is drawn by swans and peacocks. Riding on such a vehicle, that is, besides, adorned with garlands of pearls and the purest gold and graced with bevies of celestial damsels decked with ornaments of every kind, having one column and four arches and seven altars exceedingly auspicious, endued with thousands of banners and echoing with the sound of music, celestial and of celestial attributes, embellished with gems and pearls and corals, and possessed of the effulgence of lightning, such a man lives in Heaven for a thousand Yugas, having elephants and rhinoceroses for dragging that vehicle of his. That man who having fasted for fifteen days takes one meal on the sixteenth day and bears himself in this way for one whole year, acquires the merits attaching to the Soma sacrifice. Proceeding to Heaven he lives in the company of Soma's daughters. His body fragrant with unguents whose perfumes are as sweet as those of Soma himself, he acquires the power of transporting himself immediately to any place he likes. Seated on his car he is waited upon by damsels of the most beautiful features and agreeable manners, and commands all articles of enjoyment. The period for which he enjoys such happiness consists of countless years.² That man who having fasted for sixteen days eats a little ghee on the seventeenth day and bears himself in this way for a whole year, pouring libations every day on his sacred fire, proceeds to the regions of Varuna and Indra and Rudra and the Maruts and Usanas and Brahman himself. There he is waited upon by celestial damsels and obtains a sight of the celestial Rishi called Bhurbhuva and grasps the whole universe in his ken. The daughters of the deity of the deities gladden him there. Those damsels, of agreeable

1 This sacrifice consisted of the slaughter of a human being.—T.

2 The exact number of years is given, consisting of a fabulous figure.

manners and adorned with every ornament, are capable of assuming two and thirty forms. As long as the Sun and the Moon move in firmament, so long does that man of wisdom reside in those regions of felicity, subsisting upon the succulence of ambrosia and nectar. That man who having fasted for seventeen days eats only one meal on the eighteenth day, and bears himself in this way for a whole year, succeeds in grasping the seven regions, of which the universe consists, in his ken. While performing his journeys on his car, he is always followed by a large train of cars producing the most agreeable rattle and ridden by celestial damsels blazing with ornaments and beauty. Enjoying the greatest happiness, the vehicle he rides is celestial and endued with the greatest beauty. It is drawn by lions and tigers, and produces a rattle as deep as the sound of the clouds. He lives in such felicity for a thousand Kalpas subsisting upon the succulence of ambrosia that is as sweet as nectar itself. That man who having fasted for eighteen days eats only one meal on the nineteenth day and bears himself in this way for a full year, succeeds in grasping within his ken all the seven regions of which the universe consists. The region to which he attains is inhabited by diverse tribes of Apsaras and resounds with the melodious voice of Gandharvas. The car he rides is possessed of the effulgence of the sun. His heart being freed from every anxiety, he is waited upon by the foremost of celestial damsels. Decked with celestial garlands, and possessed of beauty of form, he lives in such happiness for millions and millions of years. That man who having fasted for nineteen days eats only one meal on every twentieth day and bears himself in this way for a full year, adhering all the while to truthfulness of speech and to the observance of other (excellent) rightials, abstaining also from meat, leading the life of a Brahmacharin, and devoted to the good of all creatures, attains to the extensive regions, of great happiness, belonging to the Adityas. While performing his journeys on his own car, he is followed by a large train of cars ridden by Gandharvas and Apsaras decked with celestial garlands and unguents. That man who having fasted for twenty days takes a single meal on the twentyfirst day and bears himself in this way for a full year, pouring libations every day on his sacred fire, attains to the regions of Usanas and Sakra, of the Aswins and the Maruts, and resides there in uninterrupted happiness of great measure. Unacquainted with sorrow of every kind, he rides the foremost of cars for making his journeys, and waited upon by foremost of celestials, damsels, and possessed of puissance, he sports in joy like a celestial himself. That man who having fasted for one and twenty days takes a single meal on the twentysecond day and bears himself in this way for a full year, pouring libations on his sacred fire every day, abstaining from injuring any creature, adhering to truthfulness of speech, and freed from malice, attains to the regions of the Vasus and becomes endued with effulgence

of the Sun. Possessed of the power of going everywhere at will, subsisting upon nectar, and ridding on the foremost of cars, his person decked with celestial ornaments, he sports in joy in the company of celestial damsels. That man who having fasted for two and twenty days takes a single meal on the twentythird day and bears himself in this way for a full year, thus regulating his diet and keeping his senses under control, attains to the regions of the deity of Wind, of Usanas, and of Rudra. Capable of going everywhere at will and always roving at will, he is worshipped by diverse tribes of Apsaras. Riding on the foremost of cars and his person decked with celestial ornaments, he sports for countless years in great felicity in the company of celestial damsels. That man who having fasted for three and twenty days eats a little ghee on the twentyfourth day, and bears himself in this way for a full year, pouring libations on his sacred fire, resides for countless years in great happiness in the regions of the Adityas, his person decked with celestial robes and garlands and celestial perfumes and unguents. Riding on an excellent car made of gold and possessed of great beauty and drawn by swans, he sports in joy in the company of thousands and thousands of celestial damsels. That man who having fasted for four and twenty days eats a single meal on the twentyfifth day, and bears himself thus for a full year, succeeds in obtaining a car of the foremost kind, full of every article of enjoyment. He is followed in his journeys by a large train of cars drawn by lions and tigers, and producing a rattle as deep as the roar of the clouds ridden by celestial damsels, and all made of pure gold and possessed of great beauty. Himself riding on an excellent celestial car possessed of great beauty, he resides in those regions for a thousand Kalpas, in the company of hundreds of celestial damsels, and subsisting upon the succulence of ambrosia that is sweet as nectar itself. That man who having fasted for five and twenty days eats only one meal on the twenty-sixth day, and bears himself thus for a full year in the observance of such a regulation in respect of diet, keeping his senses under control, freed from attachment (to worldly objects), and pouring libations every day on his sacred fire,—that blessed man,—worshipped by the Apsaras, attains to the regions of the seven Maruts and of the Vasus. When performing his journeys he is followed by a large train of cars made of excellent crystal and adorned with all kinds of gems, and ridden by Gandharvas and Apsaras who show him every honour. He resides in those regions, in enjoyment of such felicity, and endued with celestial energy, for two thousand Yugas. That man who having fasted for six and twenty days eats a single meal on the twenty-seventh day and bears himself in this way for a full year, pouring libations every day on his sacred fire, acquires great merit and proceeding to Heaven receives honours from the deities. Residing there, he subsists on nectar, freed from thirst of every kind, and enjoying every felicity. His soul purified

of every dross and performing his journeys on a celestial car of great beauty, he lives there, O king, bearing himself after the manner of the celestial Rishis and the royal sages. Possessed of great energy, he dwells there in great happiness in the company of celestial damsels of highly agreeable manners, for three thousand Yugas and Kalpas. That man who having fasted for seven and twenty days eats a single meal on the twentieth day and bears himself in this way for a full year, with soul and senses under perfect control, acquires very great merit, which, in fact, is equal to what is acquired by the celestial Rishis. Possessed of every article of enjoyment, and endued with great energy, he blazes with the effulgence of the midday sun. Sportive damsels of the most delicate features and endued with splendour of complexion, having deep bosoms, tapering thighs and full and round hips, decked with celestial ornaments, gladden him with their company while he rides on a delightful and excellent car possessed of the effulgence of the sun and equipt with every article of enjoyment, for thousands and thousands of Kalpas. That man who having fasted for eight and twenty days eats a single meal on the twentieth day, and bears himself in this way for a full year, adhering all the while to truthfulness of speech, attains to auspicious regions of great happiness that are worshipped by celestial Rishis and royal sages. The car he obtains is endued with the effulgence of the sun and the moon ; made of pure gold and adorned with every kind of gem, ridden by Apsaras and Gandharvas singing melodiously. Thereon he is attained by auspicious damsels adorned with celestial ornaments of every kind. Possessed of sweet dispositions and agreeable features, and endued with great energy, these gladden him with their company. Endued with every article of enjoyment and with great energy, and possessed of the splendour of a blazing fire, he shines like a celestial, with a celestial form having every excellence. The regions he attains are those of the Vasus and the Maruts, of the Saddhyas and the Aswins, of the Rudras and of Brahman himself. That man who having fasted for a full month takes a single meal on the first day of the following month and bears himself in this way for a full year, looking on all things with an equal eye attains to the regions of Brahman himself. There he subsists upon the succulence of ambrosia. Endued with a foam of great beauty and highly agreeable to all, he shines with energy and prosperity like the sun himself of a thousand rays. Devoted to Yoga and adorned with celestial robes and garlands and smeared with celestial perfumes and unguents, he passes his time in great happiness, unacquainted with the least sorrow. He shines on his car attended by damsels that blaze forth with effulgence emitted by themselves. Those damsels, the daughters of the celestial Rishis and the Rudras, adore him with veneration. Capable of assuming diverse forms that are highly delightful and highly agreeable, their speech is characterised by diverse kinds of

sweetness, and they are able to gladden the person they wait upon in diverse kinds of ways. While performing his journeys, he rides on a car that looks like the firmament itself in complexion (for subtlety of the materials that compose it). In his rear are cars that look like the Moon ; before him are those that resemble the clouds ; on his right are vehicles that are red ; below him are those that are blue ; and above him are those that are of variegated hue. He is always adored by those that wait upon him. Endued with great wisdom, he lives in the region of Brahman for as many years as are measured by the drops of rain that fall in course of a thousand years on that division of the Earth which is called Jamvudwipa. Verily, possessed of the effulgence of a deity, he lives in that region of unalloyed felicity for as many years as the drops of rain that fall upon the Earth in the season of showers. The man who, having fasted for a whole month, eats on the first day of the following month, and bears himself in this way for ten years, attains to the status of a great Rishi. He has not to undergo any change of form while proceeding to Heaven for enjoying the rewards of his acts in this life. Verily, even this is the status to which one attains by restraining speech, practising self-denial, subjugating wrath, sexual appetite, and the desire to eat, pouring libations on the sacred fire, and regularly adoring the two twilights. That man who purifies himself by the observance of these and similar vows and practices, and who eats in this way, becomes as stainless as ether and endued with effulgence like that of the Sun himself.¹ Such a man, O king, proceeding to Heaven in even his own carnal form, enjoys all the felicity that is there like a deity at his will.

" I have thus told thee, O chief of the Bharatas, what the excellent ordinances are in respect of sacrifices, one after another, as dependent upon the fruits of fasts.² Poor men, O son of Pritha, (who are unable to perform sacrifices) may, nevertheless, acquire the fruits thereof (by the observance of fasts). Verily, by observing these fasts, even a poor man may attain to the highest end, O foremost one of Bharata's race, attending all the while, besides, to the worship of the deities and the Brahmanas. I have thus recited to thee in detail the ordinances in respect of fasts. Do not harbour any doubt in respect of those men that are so observant of vows, that are so heedful and pure and high-souled, that are so freed from pride and contentions of every kind, that are endued with such devoted understandings, and that pursue their end with such steadiness and fixity of purpose without ever deviating from their path.' "

1 'Abhravakasasila' is explained by Nilakantha as 'having the attribute of the 'Avakasa' or place of 'Abhra' or the clouds. Hence, as stainless as the ether, which, of course, is the purest of all the elements.—T

2 Sacrifices have for their soul either the actual rites laid down in the scriptures or fasts of several kinds. The observance of fasts is equal to the performance of sacrifices, for the merits of both are equal.—T.

SECTION CVIII

"Yuddishthira said,—'Do thou tell me, O grandsire, of that which is regarded as the foremost of all Tirthas. Indeed, it behoveth thee to expound to me what that Tirtha is which conduces to the greatest purity !¹

"Bhishma said,—'Without doubt, all Tirthas are possessed of merit. Listen, however, with attention to me as I tell thee what the Tirtha, the cleanser, is of men endued with wisdom. Adhering to eternal Truth, one should bathe in the Tirtha called Manasa, which is unfathomable (for its depth), stainless, and pure, and which has Truth for its waters and the understanding for its lake.² The fruits, in the form of cleansing, that one acquires by bathing in that Tirtha, are freedom from cupidity, sincerity, truthfulness, mildness, (of behaviour), compassion, abstention from injuring any creature, self-restraint, and tranquillity. Those men that are freed from attachments, that are divested of pride, that transcend all pairs of opposites (such as pleasure and pain, praise and blame, heat and cold, &c.), that have no spouses and children and houses and gardens, &c., that are endued with purity, and that subsist upon the alms given to them by others, are regarded as Tirthas. He who is acquainted with the truths of all things and who is freed from the idea of *meum*, is said to be the highest Tirtha.³ In searching the indications of purity, thy gaze should ever be directed towards these attributes (so that where these are present, thou mayst take purity to be present, and where these are not, purity also should be concluded to be not). Those persons from whose souls the attributes of Sattwa and Rajas and Tamas have been washed off, they who, regardless of (external) purity and impurity pursue the ends they have proposed to themselves, they who have renounced everything, they who are possessed of omniscience and endued with universal sight, and they who are of pure conduct, are regarded as Tirthas possessing the power of cleansing. That man whose

1 The word 'Tirtha' as already explained (in the Santi Parvan) means a sacred water. There can be no Tirtha without a piece of water, be it a river, a lake, or even a well. Bhishma, however, chooses to take the word in a different sense.—T.

2 The language is figurative. By 'Manasa' is not meant the trans Himalayan lake of that name, which to this day is regarded as highly sacred and draws numerous pilgrims from all parts of India. The word is used to signify the Soul. It is fathomless in consequence of nobody being able to discover its origin. It is pure and stainless by nature. It is represented here as having Truth for its waters and the Understanding for its lake. Probably, what is meant by this is that the Understanding, containing the waters of Truth, forms a part of this Tirtha as the lakes of Pushkara form a part of the Tirtha called by that name.—T.

3 'Once freed from the idea of *meum*' implies him who identifies himself with all creatures; him, that is, in whom the idea of self has been extinguished.—T.

limbs only are wet with water is not regarded as one that is washed. He, on the other hand, is regarded as washed who has washed himself by self-denial. Even such a person is said to be pure both inwardly and outwardly. They who never concern themselves with what is past, they who feel no attachment to acquisitions that are present, indeed, they who are free from desire, are said to be possessed of the highest purity. Knowledge is said to constitute the especial purity of the body. So also freedom from desire, and cheerfulness of mind. Purity of conduct constitutes the purity of the mind. The purity that one attains by ablutions in sacred waters is regarded as inferior. Verily, that purity which arises from knowledge, is regarded as the best. Those ablutions which one performs with a blazing mind in the waters of the knowledge of Brahma in the Tirtha called Manasa, are the true ablutions of those that are conversant with Truth. That man who is possessed of true purity of conduct and who is always devoted to the preservation of a proper attitude towards all, indeed, he who is possessed of (pure) attributes and merit, is regarded as truly pure. These that I have mentioned have been said to be the Tirthas that inhere to the body. Do thou listen to me as I tell thee what those sacred Tirthas are that are situate on the Earth also. Even as especial attributes that inhere to the body have been said to be sacred, there are particular spots on Earth as well, and particular waters, that are regarded sacred. By reciting the names of the Tirthas, by performing ablutions there, and by offering oblations to the Pitris in those places, one's sins are washed off. Verily, those men whose sins are thus washed off succeed in attaining to Heaven when they leave this world. In consequence of their association with persons that are righteous, through the especial efficacy of the earth itself of those spots and of particular waters, there are certain portions of the Earth that have come to be regarded as sacred. The Tirthas of the mind are separate and distinct from those of the Earth. That person who bathes in both attains to success without any delay. As strength without exertion, or exertion without strength can never accomplish anything, singly, and as these, when combined, can accomplish all things, even so one that becomes endued with the purity that is contributed by the Tirthas in the body as also by that which is contributed by the Tirthas on the Earth, becomes truly pure and attains to success. That purity which is derived from both sources is the best.'

SECTION CIX

"Yudhishtira said,—'It behoveth thee, O grandsire, to tell me what is the highest, the most beneficial, and the most certain fruit of all kinds of fasts in this world!'

"Bhishma said,—'Listen, O king, to what was sung by the Self-

born himself and by accomplishing which a person, without doubt, attains to the highest happiness. That man who fasts on the twelfth day of the moon in the month called Margasirsha and worships Krishna as Kesava for the whole day and night, attains to the merit of the Horse-sacrifice and becomes cleansed of all his sins. He who, after the same manner, fasts on the twelfth day of the moon in the month of Pausha and worships Krishna as Narayana, for the whole day and night, attains to the merits of the Vajapeya sacrifice and the highest success. He who fasts on the twelfth day of the moon in the month of Magha and worships Krishna as Madhava, for the whole day and night, attains to the merits of the Rajasuya sacrifice, and rescues his own race (from misery).¹ He who fasts on the twelfth day of the moon in the month of Phalguna and worships Krishna as Govinda, for the whole day and night, attains to the merit of the Atiratra sacrifice and goes to the region of Soma. He who fasts on the twelfth day of the moon in the month of Chaitra and worships Krishna as Vishnu, for the whole day and night, attains to the merit of the Pundarika sacrifice and proceeds to the region of the deities. By observing a similar fast on the twelfth day of the month of Vaisakha and worshipping Krishna as the slayer of Madhu for the whole day and night, one attains to the merits of the Agnishtoma sacrifice and proceeds to the region of Soma. By observing a fast on the twelfth lunar day in the month of Jaishta and worshipping Krishna as him who had (in Vali's sacrifice) covered the universe with three steps of his, one attains to the merits of the Gomedha sacrifice and sports with the Apsaras in great happiness. By observing a fast on the twelfth day of the moon in the month of Ashada and worshipping Krishna as the dwarf (who beguiled the Asura king Vali), one attains to the merits of the Naramedha² sacrifice and sports in happiness with the Apsaras. By observing a fast for the twelfth lunar day of the month of Sravana and worshipping Krishna for day and night as Sreedhara, one attains to the merits of the sacrifice called Panchayajna and acquires a beautiful car in Heaven whereon he sports in joy. By observing a fast on the twelfth day of the moon in the month of Bhadrapada and worshipping Krishna as Hrishikesa for the whole day and night, one attains to the merits of the Sautramani sacrifice and becomes cleansed of all sins. By observing a fast for the twelfth day of the moon in the month of Aswin and worshipping Krishna as Padmanabha, one attains without doubt, to the merits of that sacrifice in which a thousand kine are given away. By observing a fast for the twelfth day of the moon in the month of Kartika and worshipping Krishna as Damodara, one attains, without doubt, to the

1 Such a man, through the merit he acquires, causes his deceased ancestors and descendants to be freed from every kind of misery in the next world.—T.

2 In the Naramedha, a human being was offered up as the sacrifice.—T.

combined merits of all the Sacrifices. He who, in this way, adores Krishna for a whole year as Pundarikaksha, acquires the power of recollecting the incidents of his past births and wins much wealth in gold. Similarly, he who worships Krishna every day as Upendra attains to identity with him. After Krishna has been worshipped in this way, one should, at the conclusion of one's vow, feed a number of Brahmanas or make gifts unto them of ghee. The illustrious Vishnu, that ancient Being, has himself said that there is no fast that possesses merits superior to what attach to fast of this kind.' "

SECTION CX

Vaisampayana said,—“Approaching the Kuru grandsire, venerable in years, *viz.*, Bhishma, who was then lying on his bed of arrows, Yudhishtira possessed of great wisdom put the following question.

“Yudhishtira said,—‘How, O grandsire, does one acquire beauty of form and prosperity and agreeableness of disposition? How, indeed, does one become possessed of religious merit and wealth and pleasure? How does one become endued with happiness?’

“Bhishma said,—‘In the month of Margasirsha, when the moon comes in conjunction with the asterism called Mula, when his two feet are united with that very asterism, O king, when Rohini is in his calf, when his knee-joints are in Aswini, and his things are in the two Ashadas, when Phalguni makes his anus, and Krittika his waist, when his navel is in Bhadrpada, his ocular region in Revati, and his back on the Dhanishthas, when Anuradha make his belly, when with his two arms he reaches the Visakhas, when his two hands are indicated by Hasta, when Punarvasu, O king, makes his fingers, Aslesha his nails, when Jyeshtha is known for his neck, when by Sravana is pointed out his ears, and his mouth by Pushya, when Swati is said to constitute his teeth and lips, when Satabhisha is his smile and Magha his nose, when Mrigasiras is known to be in his eye, and Chitra in his forehead, when his head is in Bharani, when Ardra constitutes his hair, O king, the vow called Chandravrata should be commenced. Upon the completion of that vow, gifts of ghee should be made unto Brahmanas conversant with the Vedas. As the fruit of that vow, one becomes possessed about knowledge. Indeed, one becomes, in consequence of such a vow, as full (of every blessed attribute) as the moon himself when he is at full.’ ”

SECTION CXI

“Yudhishtira said,—‘O grandsire, O thou that art possessed of great wisdom and conversant with all the scriptures, I desire to know those excellent ordinances in consequence of which mortal creatures have to travel through their rounds of rebirth. What is that conduct by

following which, O king, men succeed in attaining to high heaven, and what is that conduct by which one sinks in Hell? When, abandoning the dead body that is as inert as a piece of wood or clod of earth, people proceed to the other world, what are those that follow them thither?

"Bhishma said,—'Yonder comes the illustrious Vrihaspati of great intelligence! Do thou ask his blessed self. The subject is an eternal mystery. None else is capable of explaining the matter. There is no speaker like Vrihaspati!

Vaisampayana said,—"While the son of Pritha and the son of Ganga were thus speaking with each other, there came to that spot from the firmament the illustrious Vrihaspati of cleansed soul. King Yudhishtira, and all others, with Dhritarashtra at their head, stood up and received Vrihaspati with proper honours. Verily, the worship they offered to the preceptor of the celestials was excellent. Then Dharma's royal son, Yudhishtira, approaching the illustrious Vrihaspati, asked him the question in proper form, desirous of knowing the truth.

"Yudhishtira said,—'O illustrious one, thou art conversant with all duties and all the scriptures. Do thou tell me what is truly the friend of mortal creatures? Is the father, or mother or son, or preceptor, or kinsmen or relatives or those called friends, that may be said to truly constitute the friend of a mortal creature? One goes to the next world, leaving one's dead body that is like a piece of wood or a clod of earth. Who is it that follows him thither?'

"Vrihaspati said,—'One is born alone, O king, and one dies alone; one crosses alone the difficulties one meets with, and one alone encounters whatever misery falls to one's lot. One has really no companion in these acts. The father, the mother, the brother, the son, the preceptor, kinsmen, relatives, and friends, leaving the dead body as if it were a piece of wood or a clod of earth, after having mourned for only a moment, all turn away from it and proceed to their own concerns. Only Righteousness follows the body that is thus abandoned by them all. Hence, it is plain, that Righteousness, is the only friend and that Righteousness only should be sought by all. One endued with righteousness would attain to that high end which is constituted by Heaven. If endued with unrighteousness he attains to Hell. Hence, the man of intelligence should always seek to acquire righteousness through wealth won by lawful means. Righteousness is the one only friend which creatures have in the world hereafter. Led by cupidity, or stupefaction, or compassion, or fear, one destitute of much knowledge is seen to do improper acts, for the sake of even another, his judgment thus stupefied by cupidity.¹ Righteousness, wealth and pleasure,—these three

1 The sense seems to be this: One that is not possessed of much learning is run to do improper acts. These acts are all done for another, *viz.*, one's body and the senses and not oneself. The *para* here is the Not-self.—T.

constitute the fruit of life. One should acquire these three by means of being free from impropriety and sin.

"Yudhishtira said,—'I have carefully heard the words spoken by thy illustrious self,—these words that are fraught with righteousness, and that are highly beneficial. I wish now to know of the existence of the body (after death).¹ The dead body of man becomes subtile and unmanifest. It becomes invisible. How is it possible for Righteousness to follow it ?

"Vrihaspati said,—'Earth, Wind, Ether, Water, Light, Mind, Yama (the king of the dead), Understanding, the Soul, as also Day and Night, all together behold as witnesses the merits (and demerits) of all living creatures. With these, Righteousness follows the creature (when dead).² When the body becomes bereft of life, skin, bones, flesh, the vital seed, and blood, O thou of great intelligence, leave it at the same time. Endued with merit (and demerit) Jiva, (after the destruction of this body) attains to another. After the attainment by Jiva of that body, the presiding deities of the five elements once more behold as witnesses all his acts good and bad. What else dost thou wish to hear ? If endued with righteousness, Jiva enjoys happiness. What other topic, belonging to this or the other world, shall I discourse upon ?

"Yudhishtira said,—'Thy illustrious self has explained how Righteousness follows Jiva. I desire to know how the vital seed is originated.'

"Vrihaspati said,—'The food that these deities, O king, who dwell in the body, viz., Earth, Wind, Ether, Water, Light, and Mind, eat gratifies them. When those five elements become gratified, O monarch, with Mind numbering as their sixth, their vital seed then becomes generated, O thou of cleansed soul ! When an act of union takes place between male and female, the vital seed flows out and causes conception. I have thus explained to thee what thou hadst asked. What else dost thou wish to hear !'

"Yudhishtira said,—'Thou hast, O illustrious one, said how conception takes place. Do thou explain how the Jiva that takes birth grows (by becoming possessed of body).'

"Vrihaspati said,—'As soon as Jiva enters the vital seed, he becomes overwhelmed by the elements already mentioned. When Jiva becomes disunited therewith, he is said to attain to the other end (viz., death). Endued as Jiva becomes with all those elements, he attains, in consequence thereof, a body. The deities that preside over those elements behold as witnesses all his acts good and bad. What else dost thou wish to hear ?'

1 'Nichayam' is, as explained by the Commentator, 'Avasthitim.'—T.

2 The sense is that when these leave the body, they are accompanied by Righteousness.—T.

"Yudhishtira said,—'Leaving off skin and bone and flesh, and becoming destitute of all those elements, in what does Jiva reside, O illustrious one, for enjoying and enduring happiness and misery ?

"Vrihaspati said,—'Endued with all his acts, Jiva quickly enters the vital seed, and availing of the functional flow of women, takes birth in time, O Bharata. After birth, Jiva receives woe and death from the messengers of Yama. Indeed, misery and a painful round of rebirth are his inheritance. Endued with life, O king, Jiva in this world, from the moment of his birth, enjoys and endures his own (previous) acts, depending upon righteousness (and its reverse). If Jiva, according to the best of his power follows righteousness from the day of his birth, he then succeeds in enjoying, when reborn, happiness without interruption. If, on the other hand, without following righteousness without interruption, he acts sinfully, he reaps happiness at first as the reward of his righteousness and endures misery after that. Endued with unrighteousness, Jiva has to go the dominions of Yama and suffering great misery there, he has to take birth in an intermediate order of being.¹ Listen to me as I tell thee what the different acts are by doing which Jiva, stupefied by folly, has to take birth in different orders of being, as declared in the Vedas, the scriptures, and the (sacred) histories. Mortals have to go to the frightful regions of Yama. In those regions, O king, there are places that are fraught with every merit and that are worthy on that account of being the abodes of the very deities. There are, again, places in those regions that are worse than those which are inhabited by animals and birds. Indeed, there are spots of these kinds in the abode of Yama which (so far as its happier regions are concerned) is equal to the region of Brahman himself in merits. Creatures, bound by their acts, endure diverse kinds of misery. I shall, after this, tell thee what those acts and dispositions are in consequence of which a person obtains to an end that is fraught with great misery and terror. If a regenerate person, having studied the four Vedas, becomes stupefied by folly and accepts a gift from a fallen man, he has then to take birth in the assinine order. He has to live as an ass for five and ten years. Casting off his assinine form, he has next to take birth as an ox and which state he has to live for seven years. Casting off his bovine form, he has next to take birth as a Rakshasa of the regenerate order. Living as a Rakshasa of the regenerate order for three months, he then regains his status (in his next birth) of a Brahmana.¹ A Brahmana, by officiating at the sacrifice of a fallen person, has to take birth as a vile worm. In this form he has to live for five and ten years, O Bharata. Freed from

1 Intermediate, *i.e.*, between deities and human beings; hence, animals and birds.—T.

2 'Brahma-Rakshasa' is a Rakshasa that belongs, like Ravana and others, by birth to the regenerate order.—T.

the status of a worm, he next takes birth as an ass. As an ass he has to live for five years, and then as a hog, in which state also he has to remain for as many years. After that, he takes birth as a cock, and living for five years in that form, he takes birth as a jackal and lives for as many years in that state. He has next to take birth as a dog, and living thus for a year he regains his status of humanity. That foolish disciple who offends his preceptor by doing any injury to him, has certainly to undergo three transformations in this world. Such a person, O monarch, has in the first instance to become a dog. He has then to become a beast of prey, and then an ass. Living his assinine form, he has to wander for sometime in great affliction as a spirit. After the expiration of that period, he has to take birth as a Brahmana. That sinful disciple who even in thought commits adultery with the wife of his preceptor, has in consequence of such a sinful heart, to undergo many fierce shapes in this world. First taking birth in the canine order he has to live for three years. Casting off the canine form when death comes, he takes birth as a worm or vile vermin. In this form he has to live for a year. Leaving that form he succeeds in regaining his status as a human being of the regenerate order. If the preceptor kills, without reason, his disciple who is even as a son to him, he has, in consequence of such a wilful act of sin on his part, to take birth as a beast of prey. That son who disregards his father and mother, O king, has to take birth, after leaving off his human form as an animal of the assinine order. Assuming the assinine form he has to live for ten years. After that he has to take birth as a crocodile, in which form he has to live for a year. After that he regains the human form. That son with whom his parents become angry, has, in consequence of his evil thoughts towards them, to take birth as an ass. As an ass he has to live for ten months. He has then to take birth as a dog and to remain as such for four and ten months. After that he has to take birth as a cat and living in that form for seven months he regains his status of humanity. Having spoken ill of parents, one has to take birth as a Sarika. Striking them one has to take birth, O king, as a tortoise. Living as a tortoise for ten years, he has next to take birth as a porcupine. After that he has to take birth as a snake, and living for six months in that form he regains the status of humanity. That man who, while subsisting upon the food that his royal master supplies, commits acts that are injurious to the interests of his master,—that man, thus stupefied by folly, has after death to take birth as an ape. For ten years he has to live as an ape, and after that for five years as a mouse. After that he has to become a dog, and living in that form for a period of six months he succeeds in regaining his status of humanity. That man who misappropriates what is deposited with him in trustfulness, has to undergo a hundred transformations. He at last takes birth as a vile worm. In that

order he has to live for a period of ten and five years, O Bharata. Upon the exhaustion of his great demerit in this way, he succeeds in regaining his status of humanity. That man who harbours malice towards others has, after death, to take birth as a Sarngaka. That man of wicked understanding who becomes guilty of breach of trust has to take birth as a fish. Living as a fish for eight years, he takes birth, O Bharata, as a deer. Living as a deer for four months, he has next to take birth as a goat. After the expiration of a full year he casts off his goatish body, he takes birth then as a worm. After that he succeeds in regaining his status of humanity. That shameless insensate man who, through stupefaction, steals paddy, barley, sesame, Masha, Kulattha, oil-seeds, oats, Kalaya, Mudga, Wheat, Atasi, and other kinds of corn, has to take birth as a mouse.¹ After leading the life for sometime he has to take birth as a hog. As soon as he takes birth as a hog he has to die of disease. In consequence of his sin, that foolish man has next to take birth as a dog, O king. Living as a dog for five years, he then regains his status of humanity. Having committed an act of adultery with the spouse of another man, one has to take birth as a wolf. After that he has to assume the forms of a dog and jackel and vulture. He has next to take birth as a snake and then as a Kanka and then as a crane.² That man of sinful soul who, stupefied by folly, commits an act of sexual congress with the spouse of a brother, has to take birth as a male Kokila and to live in that form for a whole year, O king. He who, through lust, commits an act of sexual congress with the wife of a friend, or the wife of preceptor, or the wife of his king, has after death to take the form of a hog. He has to live in his porcine form for five years and then to assume that of a wolf for ten years. For the next five years he has to live as a cat and then for the next ten years as a cock. He has next to live for three months as an ant, and then as a worm for a month. Having undergone these transformations he has next to live as a vile worm for four and ten years. When his sin becomes exhausted by such chastisement, he at last regains the status of humanity. When a wedding is about to take place, or a sacrifice, or an act of gifts is about to be made, O thou of great puissance, the man who offers any obstruction, has to take birth in his next life as a vile worm. Assuming such a form he has to live, O Bharata, for five and ten years. When his demerit is exhausted by such suffering, he regains the status of humanity. Having once bestowed his daughter in marriage upon a person, he who seeks to bestow her again upon a second husband, has, O king, to take birth among vile worms. Assuming such a form, O

1 'Masha' is *Phaseolus Roxburghii*. 'Kulattha' is *Dolichos biflosus*, Roxb. 'Kalaya' is *Pisum Sativum*, Linn. 'Mudga' is *Phaseolus Mungo*, Linn. 'Atasi' is *Linum usitatissimum*, Linn.—T.

2 A Kanka is a bird of prey.—T.

Yuddhishtira, he has to live for a period of three and ten years. Upon the exhaustion of his demerit by such sufferance, he regains the status of humanity. He who eats without having performed the rites in honour of the deities or those in honour of the Pitris or without having offered (even) oblations of water to both the Rishis and the Pitris, has to take birth as a crow. Living as a crow for a hundred years, he next assumes the form of a cock. His next transformation is that of a snake for a month. After this, he regains the status of humanity. He who disregards eldest brother who is even like a sire, has, after death, to take birth in the order of cranes. Having assumed that form he has to live in it for two years. Casting off that form at the conclusion of that period, he regains the status of humanity. That Sudra who has sexual intercourse with a Brahmani woman, has, after death, to take birth as a hog. As soon as he takes birth in the porcine order he dies of disease. O king. The wretch has next to take birth as a dog, O king, in consequence of his dire act of sin. Casting off his canine form he regains, upon the exhaustion of his demerit, the status of humanity. The Sudra who begets offspring upon a Brahmani woman, leaving off his human form, becomes reborn as a mouse. The man who becomes guilty of ingratitude, O king, has to go to the regions of Yama and there to undergo very painful and severe treatment at the hands of the messengers, provoked to fury, of the grim king of the dead. Clubs with heavy hammers and mallets, sharp-pointed lances, heated jars, all fraught with severe pain, frightful forests of swordblades, heated sands, thorny Salmalis,—these and many other instruments of the most painful torture such a man has to endure in the regions of Yama, O Bharata! The ungrateful person, O chief of Bharata's race, having endured such terrible treatment in the regions of the grim king of the dead, has to come back to this world and take birth among vile vermin.¹ He has to live as a vile vermin for a period of five and ten years, O Bharata. He has then to enter the womb and die prematurely before birth. After this, that person has to enter the womb a hundred times in succession. Indeed, having undergone a hundred rebirths, he at last becomes born as a creature in same intermediate order between man and inanimate nature. Having endured misery for a great many years, he has to take birth as a hairless tortoise. A person that steals curds has to take birth as a crane. One becomes a monkey by stealing raw fish. That man of intelligence who steals honey has to take birth as gadfly. By stealing fruits or roots or cakes one becomes an ant. By stealing Nishpava one

1 He is repeatedly struck with the clubs and hammers and mallets. He is frequently impaled. He is confined with fiery vessels. He is dragged with forests of sword-blades. He is made to walk over heated sand. He is rubbed against thorny Salmalis. The Salmali is the *Bombox Malabari-cum.*—T.

becomes a Halagolaka.¹ By stealing Payasa one becomes in one's next birth a Tittiri bird. By stealing cakes one becomes a screech-owl. That man of little of intelligence who steals iron has to take birth as a cow. That man of little understanding who steals white brass has to take birth as a bird of the Harita species. By stealing a vessel of silver one becomes a pigeon. By stealing vessel of gold one has to take birth as a vile vermin. By stealing a piece of silken cloth, one becomes a Krikara. By stealing a piece of cloth made of red silk, one becomes a Vartaka.² By stealing a piece of muslin one becomes a parrot. By stealing a piece of cloth that is of fine texture, one becomes a duck after casting off one's human body. By stealing a piece of cloth made of cotton, one becomes a crane. By stealing a piece of cloth made of jute, one becomes a sheep in one's next life. By stealing a piece of linen, one has to take birth as a hare. By stealing different kinds of colouring matter one has to take birth as a peacock. By stealing a piece of red cloth one has to take birth as a bird of the Jivajivaka species. By stealing unguents (such as sandalpaste) and perfumes in this world, the man possessed of cupidity, O king, has to take birth as a mole. Assuming the form of a mole one has to live in it for a period of five and ten years. After the exhaustion of his demerit by such sufferance he regains the status of humanity. By stealing milk, one becomes a crane. That man, O king, who through stupefaction of the understanding, steals oil, has to take birth, after casting off this body, as an animal that subsists upon oil as his form.³ That wretch who himself well-armed, slays another while that other is unarmed, from motives of obtaining his victim's wealth or from feelings of hostility, has, after casting off his human body, to take birth as an ass. Assuming that assine form he has to live for a period of two years and then he meets with death at the edge of a weapon. Casting off in this way his assine body he has to take birth in his next life as a deer always filled with anxiety (at the thought of foes that may kill him). Upon the expiration of a year from the time of his birth as a deer, he has to yield up his life at the point of a weapon. Thus casting off his form of a deer, he next takes birth as a fish and dies in consequence of being dragged up in net, on the expiration of the fourth month. He has next to take birth as a beast of prey. For ten years he has to live in that form, and then he takes birth as a pard in which form he has to live for a period of five years. Impelled by the change that is brought about by time, he then casts off that form, and, his demerit having been exhausted

1 The commentator explains that 'Nishpava' means 'Rajamasha' which is a kind of beans. It is the Dolichas catjung. 'Halagolaka' is a long-tailed worm.—T.

2 A 'Krikara' is a kind of partridge. It is spelt also as 'Krikala' or 'Krikana'. A 'Vartaka' is a sort of quail.—T.

3 'Tailapayin' is, literally, one that drinks oil. That name is applied to a cockroach.—T.

he regains the status of humanity. That man of little understanding who kills a woman has to go to the regions of Yama and to endure diverse kinds of pain and misery. He then has to pass through full one and twenty transformations. After that, O monarch, he has to take birth as a vile vermin. Living as a vermin for twenty years, he regains the status of humanity. By stealing food, one has to take birth as a bee. Living for many months in the company of other bees, his demerit becomes exhausted and he regains the status of humanity. By stealing paddy, one becomes a cat. That man who steals food mixed with sesame cakes has in his next birth to assume the form of a mouse large or small according to the largeness or smallness of the quantity stolen. He bites human beings every day and as the consequence thereof becomes sinful and travels through a varied round of rebirths. That man of foolish understanding who steals ghee has to take birth as a gallinule. That wicked person who steals fish has to take birth as a crow. By stealing stealing salt one has to take birth as an imitating parrot. That man who misappropriates what is deposited with him through confidence, has to sustain a diminution in the period of his life, and after death has to take birth among fishes. Having lived for sometime as a fish he dies and regains the human form. Regaining, however, the status of the humanity, he becomes short-lived. Indeed, having committed sins, O Bharata, one has to take birth in an order intermediate between that of humanity and vegetables. Those people are entirely unacquainted with righteousness which has their own hearts for its authority. Those men that commit diverse acts of sin and then seek to expiate them by continuous vows and observances of piety, become endued with both happiness and misery and live in great anxiety of heart.¹ Those men that are of sinful conduct and that yield to the influence of cupidity and stupefaction, without doubt, take birth as Mlechchas that do not deserve to be associated with. Those men, on the other hand, who abstain from sin all their lives, become free from disease of every kind, endued with beauty of form and possessed of wealth. Women also, when they act in the way indicated, attain to births of the same kind. Indeed, they have to take births as the spouses of the animals I have indicated. I have told thee all the faults that relate to the appropriation of what belongs to others. I have discoursed to thee very briefly on the subject, O sinless one. In connection with some other subject, O Bharata, thou shalt again hear of those faults. I heard all this, O king, in days of old, from Brahman himself, and I asked all about it in a becoming way, when he discoursed on it in the midst of the celestial Rishis, I have told thee truly and in detail all that thou hadst asked me. Having listened to all this, O monarch, do thou always set thy heart on righteousness.

1 'Vyathitah' and 'vyadhitah' is the correct reading.—T.

SECTION CXII

“Yudhishtira said,—‘Thou hast told me, O regenerate one, what the end is of unrighteousness or sin. I desire now to hear, O foremost of speakers, of what the end is of Righteousness! Having committed diverse acts of sin, by what acts do people succeed in attaining to an auspicious end in this world? By what acts also do people attain to auspicious end in Heaven?’

“Vrihaspati said,—‘By committing sinful acts with perverted mind, one yields to the sway of unrighteousness and as a consequence goeth to hell. That man who, having perpetrated sinful acts through stupefaction of mind, feels the pangs of repentance and sets his heart on contemplation (of the deity), has not to endure the consequences of his sins. One becomes freed from one’s sins in proportion as one repents for them. If one having committed a sin O king, proclaims it in the presence of Brahmanas conversant with duties, one becomes quickly cleansed from the obloquy arising from one’s sin. Accordingly as one proclaims one’s sin, fully or otherwise, with concentrated mind, one becomes cleansed therefrom fully or otherwise, like a snake freed from his diseased slough. By making, with a concentrated mind, gifts of diverse kinds unto a Brahmana, and concentrating the mind (on the deity), one attains to an auspicious end. I shall now tell thee what those gifts are, O Yudhishtira, by making which a person, even if guilty of having committed sinful acts, may become endued with merit. Of all kinds of gifts, that of food is regarded as the best. One desirous of attaining to merit should, with a sincere heart, make gifts of food. Food is the life-breaths of men. From it all creatures are born. All the worlds of living creatures are established upon food. Hence food is applauded. The deities, Rishis, Pitris, and men, all praise food. King Rantideva, in days of old, proceeded to Heaven by making gifts of food. Food that is good and that has been acquired lawfully, should be given, with a cheerful heart, unto such Brahmanas as are possessed of Vedic lore. That man has never to take birth in an intermediate order, whose food, given with a cheerful heart, is taken by a thousand Brahmanas. A person, O chief of men, by feeding ten thousand Brahmanas, becomes cleansed of unrighteousness and devoted to Yoga practices. A Brahmana conversant with the Vedas, by giving away food acquired by him as alms, unto a Brahmana devoted to the study of the Vedas, succeeds in attaining to happiness here. That Kshatriya who, without taking anything that belongs to a Brahmana, protects his subjects lawfully, and makes gifts of food, obtained by the exercise of his strength, unto Brahmanas foremost in Vedic knowledge, with concentrated heart, succeeds by such conduct, O thou of righteous soul, in cleansing himself, O son of Pandu, of all his sinful acts. That Vaisya who divides the

produce of his fields into six equal shares and makes a gift of one of those shares unto Brahmanas, succeeds by such conduct in cleansing himself from every sin. That Sudra who, earning food by hard labour and at the risk of life itself, makes a gift of it to Brahmanas, becomes cleansed from every sin. That man who, by putting forth his physical strength, earns food without doing any act of injury to any creature, and makes gift of it unto Brahmanas succeeds in avoiding all calamities. A person by cheerfully making gifts of food acquired by lawful means unto Brahmanas pre-eminent for Vedic lore, becomes cleansed of all his sins. By treading in the path of the righteous one becomes freed from all sins. A person by making gifts of such food as is productive of great energy, becomes himself possessed of great energy. The path made by charitable persons is always trod by those that are endued with wisdom. They that make gifts of food are regarded as givers of life. The merit they acquire by such gifts is eternal. Hence, a person should, under all circumstances, seek to earn food by lawful means, and having earned to make always gifts of it unto deserving men. Food is the great refuge of the world of living creatures. By making gifts of food, one has never to go to hell. Hence, one should always make gifts of food, having earned it by lawful means. The house-holder should always seek to eat after having made a gift of food unto a Brahmana. Every man should make the day fruitful by making gifts of food.¹ A person by feeding, O king, a thousand Brahmanas all of whom are conversant with duties and the scriptures and the sacred histories, has not to go to Hell and to return to this world for undergoing rebirths. Endued with the fruition of every wish, he enjoys great felicity hereafter. Possessed of such merit, he sports in happiness, freed from every anxiety, possessed of beauty of form and great fame and endued with wealth. I have thus told thee all about the high merit of gifts of food. Even this is the root of all righteousness and merit, as also of all gifts, O Bharata ! "

SECTION CXIII

"Yudhishtira said,—'Abstention from injury, the observance of the Vedic ritual, meditation, subjugation of the senses, penances, and obedient services rendered to the preceptors,—which amongst these is fraught with the greatest merit with respect of a person?'

"Vrihaspati said,—'All these six are fraught with merit. They are different doors of Righteousness. I shall discourse upon them presently. Do thou listen to them, O chief of the Bharatas ! I shall tell thee what constitutes the highest good of a human being. That man who practices the religion of universal compassion achieves his highest good. That man who keeps under control the three faults, viz., lust, wrath, and cupidity, by throwing them upon all creatures, (and practices the virtue

1 That day is sterile or lost in which no gift is made of food.—T.

of compassion), attains to success.¹ He who, from motives of his own happiness, slays other harmless creatures with the rod of chastisement, never attains to happiness, in the next world. That man who regards all creatures as his own self, and behaves towards them as towards his own self, laying aside the rod of chastisement and completely subjugating his wrath, succeeds in attaining to happiness. The very deities, who are desirous of a fixed abode, become stupefied in ascertaining the track of that person who constitutes himself the soul of all creatures and looks upon them all as his own self, for such a person leaves no track behind.² One should never do that to another which one regards as injurious to one's own self. This, in brief, is the rule of Righteousness. One by acting in a different way by yielding to desire, becomes guilty of unrighteousness. In refusals and gifts, in happiness and misery, in the agreeable, and the disagreeable, one should judge of their effects by a reference to one's own self.³ When one injures another, the injured turns round and injures the injurer. Similarly, when one cherishes another, that other cherishes the cherisher. One should frame one's rule of conduct according to this. I have told thee what Righteousness is even by this subtle way.' "

Vaisampayana continued,—“The preceptor of the deities, possessed of great intelligence, having said this unto king Yudhishtira the just, ascended upwards for proceeding to Heaven, before our eyes.”

SECTION CXIV

Vaisampayana said,—“After this, king Yudhishtira, endued with great energy, and the foremost of eloquent men, addressed his grandsire lying on his bed of arrows, in the following words.

Yudhishtira said,—‘O thou of great intelligence, the Rishis and Brahmanas and the deities, led by the authority of the Vedas, all applaud that religion which has compassion for its indication. But, O king, what I ask thee is this : how does a man, who has perpetrated acts of injury to others in word, thought and deed, succeed in cleansing himself from misery ?

1 ‘Kama’ and ‘krodha’ are mentioned ; but the use of ‘cha’ gives by implication cupidity. What is meant by ‘nidhaya-sarvabhuteshu’ is, dividing them into infinite small parts, to cast them off from oneself to others. It is painful to see how the Burdwan translators misunderstand Verses 2 and 3. They read ‘Hanti’ for ‘Hanta,’ and write ridiculous nonsense.—T.

2 In the first line, after ‘Sarvabhutani’ ‘atmatvena’ is understood. The sense of this Verse seems to be this : such a man leaves no trace behind him, for he becomes identified with Brahma. He is, therefore, said to be ‘apada.’ The deities, on the other hand, are ‘padaishinah,’ for they desire a fixed abode such a Heaven or a spot fraught with felicity.—T.

3 The sense is that when one refuses a solicitation one should think how one would feel if another were to refuse the solicitations one addressed to that other. So with regard to the rest.—T.

"Bhishma said,—Utterers of Brahma have said that there are four kinds of compassion or abstention from injury. If even one of those four kinds be not observed, the religion of compassion, it is said, is not observed. As all four-footed animals are incapable of standing on three legs, even so the religion of compassion cannot stand if any of those four divisions or parts be wanting. As the foot-prints of all other animals are engulfed in those of the elephant, even so all other religions are said to be comprehended in that of compassion. A person becomes guilty of injury through acts, words and thoughts.¹ Discarding it mentally at the outset, one should next discard it in word and thought. He who, according to this rule, abstains from eating meat is said to be cleansed in a threefold way. It is heard that utterers of Brahma ascribe to three causes (the sin of eating meat). That sin may attach to the mind, to words, and to acts. It is for this reason that men of wisdom who are endued with penances refrain from eating meat. Listen to me, O king, as I tell thee what the faults are that attach to the eating of meat. The meat of other animals is like the flesh of one's son. That foolish person, stupefied by folly, who eats meat is regarded as the vilest of human beings. The union of father and mother produces an offspring. After the same manner, the cruelty that a helpless and sinful wretch commits, produces its progeny of repeated rebirths fraught with great misery. As the tongue is the cause of the knowledge or sensation of taste, so, the scriptures declare, attachment proceeds from taste.² Well-dressed, cooked with salt or without salt, meat, in whatever form one may take it, gradually attracts the mind and enslaves it. How will those foolish men that subsist upon meat succeed in listening to the sweet music of (celestial) drums and cymbals and lyres and harps? They who eat meat applaud it highly, suffering themselves to be stupefied by its taste which they pronounce to be something inconceivable, undescribable, and unimaginable. Such praise even of meat is fraught with demerit. In former days, many righteous men, by giving the flesh of their own bodies, protected the flesh of other creatures and as a consequence of such acts of merit, have proceeded to Heaven. In this way, O monarch, the religion of compassion is surrounded by four considerations. I have thus declared to thee that religion which comprises all other religions within it."

1 By committing a slaughter, one becomes guilty of it. By inciting others to it, one becomes guilty. By mentally committing an act of slaughter, one becomes guilty of it.—T.

2 *I.e.*, by eating meat, one feels the desire for meat increasing. A taste or predilection for meat is thus created. Hence, the best course is total abstinence.—T.

SECTION CXV

“Yudhishtira said,—‘Thou hast told it many times that abstention from injury is the highest religion. In Sraddhas, however, that are performed in honour of the Pitris, persons for their own good should make offerings of diverse kinds of meat. Thou hast said so while discoursing formerly upon the ordinances in respect of Sraddhas. How can meat, however, be procured without slaying a living creature? Thy declarations, therefore, seem to me to be contradictory? A doubt has, therefore, arisen in our mind respecting the duty of abstaining from meat. What are the faults that one incurs by eating meat, and what are the merits that one wins? What are the demerits of him who eats meat by himself killing a living creature? What are the merits of him who eats the meat of animals killed by others? What the merits and demerits of him who kills a living creature for another? Or of him who eats meat buying it of others? I desire, O sinless one, that thou shouldst discourse to me on this topic in detail. I desire to ascertain this eternal religion with certainty. How does one attain to longevity? How does one acquire strength? How does one attain to faultlessness of limbs? Indeed, how does one become endued with excellent indications?

“Bhishma said,—‘Listen to me, O scion of Kuru’s race, what the merit is that attaches to abstention from meat. Listen to me as I declare to thee what the excellent ordinances, in truth, are on this head. Those high-souled persons who desire beauty, faultlessness of limbs, long life, understanding, mental and physical strength, and memory, should abstain from acts of injury. On this topic, O scion of Kuru’s race, innumerable discourses took place between the Rishis. Listen, O Yudhishtira, what their opinion was. The merit acquired by that person, O Yudhishtira, who, with the steadiness of a vow, adores the deities every month in horse-sacrifices, is equal to his who discards honey and meat. The seven celestial Rishis, the Valakhillyas, and those Rishis who drink the rays of the sun, endued as all of them are with great wisdom, applaud abstention from meat. The Self-born Manu has said that man who does not eat meat, or who does not slay living creatures, or who does not cause them to be slain, is a friend of all creatures. Such a man is incapable of being oppressed by any creature. He enjoys the confidence of all living beings. He always enjoys, besides, the approbation and commendation of the righteous. The righteous-souled Narada has said that that man who wishes to increase his own flesh by eating the flesh of other creatures, meet with calamity. Vrihaspati has said that that man who abstains from honey and meat acquires the merit of gifts and sacrifices and penances. In my estimation, these two persons are equal, viz., he who adores the deities every month in a horse-

sacrifice for a space of hundred years and he who abstains from honey and meat. In consequence of abstention from meat one comes to be regarded as one who always adores the deities in sacrifices, or as one who always makes gifts to others, or as one who always undergoes the severest austerities. That man who having eaten meat gives it up afterwards, acquires merit by such an act that is so great that a study of all the Vedas or a performance, O Bharata, of all the sacrifices, cannot bestow its like. It is exceedingly difficult to give up meat after one has become acquainted with its taste. Indeed, it is exceedingly difficult for such a person to observe the high vow of abstention from meat, a vow that assures every creature by dispelling all fear. That learned person who giveth to all living creatures the Dakshina of complete assurance comes to be regarded, without doubt, as the giver of life-breaths in this world.¹ Even this is the high religion which men of wisdom applaud. The life-breaths of other creatures are as dear to them as those of one's to one's own self. Men endued with intelligence and cleansed souls should always behave towards other creatures after the manner of that behaviour which they like others to observe towards themselves. It is seen that even those men who are possessed of learning and who seek to achieve the highest good in the form of Emancipation, are not free from the fear of death. What need there be said of those innocent and healthy creatures endued with love of life, when they are sought to be slain by sinful wretches subsisting by slaughter? For this reason, O monarch; know that the discarding of meat is the highest refuge of religion, of Heaven, and of happiness. Abstention from injury is the highest religion. It is, again, the highest penance. It is also the highest truths from which all duty proceeds. Flesh cannot be had from grass or wood or stone. Unless a living creature is slain, it cannot be had. Hence is the fault in eating flesh. The deities who subsist upon Swaha, Swadha, and nectar, are devoted to truth and sincerity. Those persons, however, who are for gratifying the sensation of taste, should be known as Rakshasas wedded to the attribute of Passion. That man who abstains from meat, is never put in fear, O king, by any creature, wherever he may be, viz., in terrible wildernesses or inaccessible fastnesses, by day or by night, or at the two twilights, in the open squares of towns or in assemblies of men, from upraised weapons or in places where there is great fright from wild animals or snakes. All creatures seek his protection. He is an object of confidence with all creatures. He never causes any anxiety in others, and himself has never to become anxious. If there

¹ The sense is this: he who observes the vow of abstention from injury comes to be regarded as the giver of life-breaths in this world. The assurance given to all creatures of never injuring them on any occasion is the Dakshina or Sacrificial present of the great sacrifice that is constituted by universal compassion or abstention from injury.—T.

were nobody who ate flesh there would then be nobody to kill living creatures. The man who kills living creatures kill them for the sake of the person who eats flesh. If flesh were regarded as inedible, there would then be no slaughter of living creatures. It is for the sake of the eater that the slaughter of living creatures goes on in the world. Since, O thou of great splendour, the period of life is shortened of persons who slaughter living creatures or cause them to be slaughtered, it is clear that the person who wishes his own good should give up meat entirely. Those fierce persons who are engaged in slaughter of living creatures, never find protectors when they are in need. Such persons should always be molested and persecuted even as beasts of prey. Through cupidity or stupefaction of the understanding, for the sake of strength and energy, or through association with the sinful, the disposition manifests itself in men for sinning. That man who seeks to increase his own flesh by (eating) the flesh of others, has to live in this world in great anxiety and after death has to take birth in indifferent races and families. High Rishis devoted to the observance of vows and self-restraint have said that abstention from meat is worthy of every praise, productive of fame and Heaven, and a great propitiation by itself. This I heard in days of old, O son of Kunti, from Markandeya when that Rishi discoursed on the demerits of eating flesh. He who eats the flesh of animals that are desirous of living but that have been killed by either himself or others, incurs the sin that attaches to the slaughter for his this act of cruelty. He who purchases flesh slays living creatures through his wealth. He who eats flesh slays living creatures through such act of eating. He who binds or seizes and actually kills living creatures is the slaughterer. Those are the three kinds of slaughter, each of these three acts being so. He who does not himself eat flesh but approves of an act of slaughter becomes stained with the sin of slaughter. By abstaining from meat and showing compassion to all creatures one becomes incapable of being molested by any creature, and acquires a long life, perfect health, and happiness. The merit that is acquired by a person by abstaining from meat, we have heard, is superior to that of one who makes presents of gold, of kine, and of land. One should never eat meat of animals not dedicated in sacrifices and that are, therefore, slain for nothing, and that has not been offered to the gods and Pitris with the aid of the ordinances. There is not the slightest doubt that a person by eating such meat goes to Hell. If one eats the meat that has been sanctified in consequence of its having been procured from animals dedicated in sacrifices and that have been slain for the purpose of feeding Brahmanas, one incurs a little fault. By behaving otherwise, one becomes stained with sin. That wretch among men who slays living creatures for the sake of those who would eat them, incurs great demerit. The eater's demerit is not so great. That wretch among men who, following the path of religious rites and

sacrifices laid down in the Vedas, would kill a living creature from desire of eating its flesh, would certainly become a resident of Hell. That man who having eaten flesh abstain from it afterwards, attains to great merit in consequence of such abstention from sin. He who arranges for obtaining flesh, he who approves of those arrangements, he who slays, he who buys or sells, he who cooks, and he who eats, are all regarded as eaters of flesh. I shall now cite another authority, depending upon what was declared by the ordainer himself, that ancient, adored by the Rishis, and established in the Vedas. It has been said that that religion which has acts for its indications has been ordained for householders, O chief of kings, and not for those men who are desirous of emancipation. Manu himself has said that meat which is sanctified with mantras and properly dedicated, according to the ordinances of the Vedas, in rites performed in honour of the Pitris, is pure. All other meat falls under the class of what is obtained by useless slaughter, and is, therefore, inedible, and leads to Hell and infamy. One should never eat, O chief of Bharata's race, like a Rakshasa, any meat that has been obtained by means not sanctioned by the ordinance. Indeed, one should never eat flesh obtained from useless slaughter and that has not been sanctified by the ordinance. That man who wishes to avoid calamity of every kind should abstain from the meat of every living creature. It is heard that in the ancient Kalpa, persons, desirous of attaining to regions of merit hereafter, performed sacrifices with seeds, regarding such animals as dedicated by them. Filled with doubts respecting the propriety of eating flesh, the Rishis asked Vasu the ruler of the Chedis for solving them. King Vasu, knowing that flesh is inedible, answered that it was edible, O monarch. From that moment Vasu fell down from the firmament on the Earth. After this he once more repeated his opinion, with the result that he had to sink below the Earth for it. Desirous of benefiting all men, the high-souled Agastya, by the aid of his penances, dedicated, once for all, all wild animals of the deer species to the deities. Hence there is no longer any necessity of sanctifying those animals for offering them to the deities and the Pitris. Served with flesh according to the ordinance, the Pitris become gratified. Listen to me, O king of kings, as I tell thee this, O sinless one. There is complete happiness in abstaining from meat, O monarch. He that undergoes severe austerities for a hundred years and he that abstains from meat, are both equal in point of merit. Even this is my opinion. In the lighted fortnight of the month of Kartika in especial, one should abstain from honey and meat. In this, it has been ordained, there is great merit. He who abstains from meat for the four months of rainy season acquires the four valued blessings of achievements, longevity, fame and might. He who abstain for the whole month of Kartika from meat of every kind, transcends all kinds of woe and lives in complete happiness. They who abstain from

flesh by either months or fortnights at a stretch have the region of Brahma ordained for them in consequence of their abstention from cruelty. Many kings in ancient days, O son of Pritha, who had constituted themselves the souls of all creatures and who were conversant with the truths, of all things viz., Soul and Not-soul, had abstained from flesh either for the whole of the month of Kartika or for the whole of the lighted fortnight in that month. They were Nabhaga and Amvarisha and the high-souled Gaya and Ayu and Anaranya and Dwilipa and Raghu and Puru and Kartavirya and Aniruddha and Nahusha and Yayati and Nriga, and Vishwakshena and Sasavindus and Yuvanashwa and Sivi the son of Usinara, and Muchukunda and Mandhatri, and Harischandra. Do thou always say the truth. Never say an untruth. Truth is an eternal duty. It is by truth that Harischandra roves through Heaven like a second Chandramas. These other kings also, viz., Syenachitra, O monarch, and Somaka and Vrika and Raivata and Rantideva and Vasu and Srinjaya, and Dushmanta and Karushma and Rama and Alarka and Nala, and Virupaswa and Nimi and Janaka of great intelligence, and Aila and Prithu and Virasena, and Ikshaku, and Sambhu, and Sweta, and Sagara, and Aja and Dhundhu and Suvahu, and Haryaswa and Kshupa and Bharata, O monarch, did not eat flesh for the month of Kartika and as the consequence thereof attain to Heaven, and endued with prosperity, blaze forth with effulgence in the region of Brahman, adored by Gandharvas and surrounded by a thousand damsels of great beauty. Those high-souled men who practice this excellent Religion which is characterised by abstention from injury succeed in attaining to a residence in Heaven. These righteous men who, from the time of birth, abstain from honey and meat and wine, are regarded as Munis. That man who practises this religion consisting of abstention from meat or who recites it for causing others to hear it, will never have to go to Hell even if he be exceedingly wicked in conduct in other respects. He, O king, who (often times) reads these ordinances about abstention from meat, that are sacred and adored by the Rishis, or hears it read, becomes cleansed of every sin and attains to great felicity in consequence of the fruition of every wish. Without doubt, he attains also to a position of eminence among kinsmen. When afflicted with calamity, he readily transcends it. When obstructed with impediments, he succeeds in freeing himself from them with the utmost ease. When ill with disease, he becomes cured speedily, and afflicted with sorrow he becomes liberated from it with greatest ease. Such a man has never to take birth in the intermediate order of animals or birds. Born in the order of humanity, he attains to great beauty of person. Endued with great prosperity, O chief of Kuru's race, he acquires great fame as well. I have thus told thee, O king, all that should be said on the subject of abstention from meat, together with the ordinances respecting both the religion of Pravritti and Nivritti as framed by the Rishis."

SECTION CXVI

"Yudhishthira said.—'Alas, those cruel men, who, discarding diverse kinds of food, covet only flesh, are really like great Rakshasas! Alas, they do not relish diverse kinds of cakes and diverse sorts of potherbs and various species of Khanda with juicy flavour so much as they do flesh! My understanding, for this reason, becomes stupified in this matter. I think, when such is the case, that, there is nothing which can compare with flesh in the matter of taste. I desire, therefore, O puissant one, to hear what the merits are of abstention from flesh, and the demerits that attach to the eating of flesh, O chief of Bharata's race! Thou art conversant with every duty. Do thou discourse to me, in full, agreeably to the ordinances on duty, on this subject! Do tell me what, indeed, is edible and what inedible! Tell me, O grandsire, what is flesh, of what substances it is, the merits that attach to abstention from it, and what the demerits are that attach to the eating of flesh!'

"Bnishma said,—'It is even so, O mighty-armed one, as thou sayest! There is nothing on Earth that is superior to flesh in point of taste. There is nothing that is more beneficial than flesh to persons that are lean, or weak, or afflicted with disease, or addicted to sexual congress, or exhausted with travel. Flesh speedily increases strength. It ordains great development. There is no food, O scorcher of foes, that is superior to flesh. But, O delighter of the Kurus, the merits are great that attach to men that abstain from it. Listen to me as I discourse to thee on it. That man who wishes to increase his own flesh by the flesh of another living creature is such that there is none meaner and more cruel than him. In this world there is nothing that is dearer to a creature than his life. Hence (without taking that valuable possession) one should show compassion to the lives of others as one does to one's own life. Without doubt, O son, flesh has its origin the vital seed. There is great demerit attaching to its eating, as, indeed, there is merit in abstaining from it. One does not, however, incur any fault by eating flesh sanctified according to the ordinances of the Vedas. The audition is heard that animals were created for sacrifice. They who eat flesh in any other way are said to follow the Rakshasa practice. Listen to me as I tell thee what the ordinance is that has been laid down for the Kshatriyas. They do not incur any fault by eating flesh that has been acquired by expenditure of prowess. All deer of the wilderness have been dedicated to the deities and the Pitris in days of old, O king, by Agastya. Hence, the hunting of deer is not censured. There can be no hunting without risk of one's own life. There is equality of risk between the slayer and the slain. Either the animal is killed or it kills the hunter. Hence, O Bharata, even royal sages betake themselves to the practice of hunting. By such conduct they do not become stained with sin. Indeed the practice is not regarded sinful. There is nothing, O delighter of the

Kurus, that is equal in point of merit, either here or hereafter, to the practice of compassion to all living creatures. The man of compassion has no fear. Those harmless men that are endued with compassion have both this words and the next. Persons conversant with duty say that that Religion is worthy of being called Religion which has abstention from cruelty for its indication. The man of cleansed soul should do only such acts as have compassion for their soul. That flesh which is dedicated in sacrifices performed in honour of the deities and the Pitris is called Havi (and, as such, is worthy of being eaten). That man who is devoted to compassion and who behaves with compassion towards others, has no fear to entertain from any creature. It is heard that all creatures abstain from causing any fear unto such a creature. Whether he is wounded or fallen down or prostrated or weakened or bruised, in whatever state he may be, all creatures protect him. Indeed, they do so, under all circumstances, whether he is on even or uneven ground. Neither snakes nor wild animals, neither Pisachas nor Rakshasas, ever slay him. When circumstances of fear arise, he becomes freed from fear who frees others from situations of fear. There has never been, nor will there ever be, a gift that is superior to the gift of life. It is certain that there is nothing dearer to oneself than one's life. Death, O Bharata, is a calamity or evil unto all creatures. When the time comes for Death, a trembling of the whole frame is seen in all creatures. Enduring birth in the uterus, decrepitude and afflictions of diverse kinds, in this ocean of the world, living creatures may be seen to be continually going forward and coming back. Every creature is afflicted by death. While dwelling in the uterus, all creatures are cooked in the fluid juices, that are alkaline and sour and bitter, of urine and phlegm and fæces,—juices that produce painful sensations and are difficult to bear. There in the uterus, they have to dwell in a state of helplessness and are even repeatedly torn and pierced. They that are covetous of meat are seen to be repeatedly cooked in the uterus in such a state of helplessness. Attaining to diverse kinds of birth, they are cooked in the hell called Kumbhipaka. They are assailed and slain, and in this way have to travel repeatedly. There is nothing so dear to one as one's life when one comes to this world. Hence a person of cleansed soul should be compassionate to all living creatures. That man, O king, who abstains from every kind of meat from his birth, without doubt, acquires a large space in Heaven. They who eat the flesh of animals who are desirous of life, are themselves eaten by the animals they eat, without doubt. Even this is my opinion. Since he hath eaten me, I shall eat him in return,—even this, O Bharata, constitutes the character as *Mansa* of *Mansa*.¹ The slayer

1 'Mansa' is flesh. This Verse explains the etymology of the word, 'Mam' (me) 'sa'; *Me he* eateth, therefore, I shall eat him.' The words following 'Me he' should be supplied in order to get at the meaning.—T.

is always slain. After him the eater meets with the same fate. He who acts with hostility towards another (in this life) becomes the victim of similar acts done by that other. Whatever acts one does in whatever bodies, one has to suffer the consequences thereof in those bodies.¹ Abstention from cruelty is the highest Religion. Abstention from cruelty is the highest self-control. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest puissance. Abstention from cruelty is the highest friend. Abstention from cruelty is the highest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest Sruti. Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit that one acquires from making all kinds of gifts mentioned in the scriptures,—all these do not come up to abstention from cruelty (in point of the merit that attaches to it). The penances of a man that abstains from cruelty are inexhaustible. The man that abstains from cruelty is regarded as always performing sacrifices. The man that abstains from cruelty is the father and mother of all creatures. Even these, O chief of Kuru's race, are some of the merits of abstention from cruelty. Altogether, the merits that attach to it are so many that they are incapable of being exhausted even if one were to speak for a hundred years.' "

SECTION CXVII

"Yudhishthira said,—'Desiring to die or desiring to live, many persons give up their lives in the great sacrifice (of battle). Tell me, O grandsire, what is the end that these attain to! To throw away life in battle is fraught with sorrow for men. O thou of great wisdom, thou knowest that to give up life is difficult for men whether they are in prosperity or adversity, in felicity or calamity. In my opinion, thou art possessed of omniscience. Do thou tell me the reason of this!'

"Bhishma said,—'In prosperity or adversity, in happiness or woe, living creatures, O lord of Earth, coming into this world, live according to a particular tenour. Listen to me as I explain the reason to thee! The question thou hast asked me is excellent, O Yudhishthira! In this connection, O king, I shall explain to thee the old narrative of the discourse that took place in former times between the Island-born Rishi and a crawling worm. In days of old, when that learned Brahmana, viz., the Island-born Krishna, having identified himself with Brahma, roamed over the world, he beheld, on a road over which cars used to pass, a worm moving speedily. The Rishi was conversant with the course of

¹ The sense is this; one, while endued with a human body injures another, the consequences of that injury the doer will suffer in his human body. One becomes a tiger and slays a deer. The consequences of that act one will have to endure while one becomes reborn as a tiger.—T.

every creature and the language of every animal. Possessed of omniscience, he addressed the worm he saw in these words.

"Vyasa said,—O worm, thou seemst to be exceedingly alarmed, and to be in great haste! Tell me, whither dost thou run, and whence hast thou been afraid!"

"The worm said,—Hearing the rattle of yonder large car I am filled with fear! O thou of great intelligence, fierce is the roar it makes. It is almost come! The sound is heard. Will it not kill me? It is for this that I am flying away. The sound, as it is heard from a near point, I catch, of the bulls I hear. They are breathing hard under the whip of the driver, as they are drawing the heavy burden. I hear also the diverse sounds made by the men who are driving the bulls. Such sounds are incapable of being heard by a creature that like us has taken his birth in the order of worms. It is for this reason that I am flying from this situation of great fright. Death is felt by all creatures to be fraught with pain. Life is an acquisition difficult to make. Hence, I fly away in fear, I do not wish to pass from a state of happiness to one of woe!"—

"Bhishma continued,—Thus addressed, the Island-born Vyasa said,—O worm, whence can be thy happiness? Thou belongest to the intermediate order of being. I think death would be fraught with happiness to thee! Sound, touch, taste, scent, and diverse kinds of excellent enjoyments are unknown to thee, O worm! I think death will prove a benefit to thee!"

"The worm said,—A living creature, in whatever situation he may be placed, becomes attached to it. In even this order of being I am happy, I think, O thou of great wisdom! It is for this that I wish to live. In even this condition, every object of enjoyment exists for me according to the needs of my body. Human beings and those creatures that spring from immobile objects have different enjoyments. In my former life I was a human being. O puissant one, I was a Sudra possessed of great wealth. I was not devoted to the Brahmanas. I was cruel, vile in conduct, and a usurer. I was harsh in speech. I regarded cunning as wisdom. I hated all creatures. Taking advantage of pretexts in compacts made between myself and others, I was always given to take away what belonged to others. Without feeding servants and guests arrived at my house, I used to fill, when hungry, my own stomach, under the impulse of pride, covetous of good food, cruel as I was. Greedy I was of wealth, I never dedicated, with faith and reverence, any food to the deities and the Pitris, although duty required me dedicate food unto them. Those men that came to me, moved by fear, for seeking my protection, I sent adrift without giving them any protection. I did not extend my protection to those that came to me with prayers for dispelling their fear. I used to feel unreasonable envy at seeing other

people's wealth, and corn, and spouses held dear by them, and articles of drink, and good mansions. Beholding the happiness of others I was filled with envy and I always wished them poverty. Following that course of conduct which promised to crown my own wishes with fruition, I sought to destroy the virtue, wealth, and pleasures of other people. In that past life of mine, I committed diverse deeds largely fraught with cruelty and such other passions. Recollecting those acts I am filled with repentance and grief even as one is filled with grief at the loss of one's dear son. In consequence of these acts of mine I do not know what the fruits are of good deeds. I, however, worshipped my old mother and on one occasion worshipped a Brahmana. Endued with birth and accomplishments, that Brahmana, in course of his wanderings, came to my house once as a guest. I received him with reverent hospitality. In consequence of the merit attaching to that act, my memory has not forsaken me. I think that in consequence of that act I shall once more succeed in regaining happiness. O thou of ascetic wealth, thou knowest everything. Do thou in kindness tell me what is for my good !—'

SECTION CXVIII

"Vyasa said,—It is in consequence of a meritorious act, O worm, that thou, though born in the intermediate order of being, art not stupefied. That act is mine, O worm, in consequence of which thou art not stupified.¹ In consequence of the puissance of my penances, I am able to rescue a being of demerit by granting him a sight only of my person. There is no stronger might than the might that attaches to penances. I know, O worm, that thou hast taken birth in the order of worms through the evil acts of thy past life. If, however, thou thinkest of attaining to righteousness and merit, thou mayst again attain to it. Deities as well as beings crowned with ascetic success, enjoy or endure the consequence of acts done by them in this field of action. Amongst men also, when acts of merit are performed, they are performed from desire of fruit (and not with disregard for fruit). The very accomplishment that one seeks to acquire are sought from desire of the happiness they will bring.² Learned or ignorant (in a former life), the creature that is, in this life, destitute of speech and understanding and hands and feet, is really destitute of everything.³ He that becomes a superior

1 What the sage says is that the fact of the worm's being able to recollect the incidents of his past life is due to some meritorious act. That meritorious act is the very sight of the sage which the worm has been fortunate to obtain.—T.

2 The sense is that among human beings also, acts are done with the intention of securing happiness. In other words, human beings also enjoy the fruits of their good acts and endure those of their evil ones.—T.

3 Literally, the Verse runs,—'what is that which would forsake a

Brahmana adores, while alive, the deities of the Sun and the Moon, uttering diverse sacred Mantras. O worm, thou shalt attain to that state of existence. Attaining to that status, thou wilt enjoy all the elements converted into articles of enjoyment. When thou hast attained to that state, I shall impart to thee Brahma. Or, if thou wishest, I may place thee in any other status! The worm, agreeing to the words of Vyasa, did not leave the road, but remained on it. Meanwhile, the large vehicle which was coming in that direction came to that spot. Torn to pieces by the assault of the wheels, the worm gave up his life-breaths. Born at last in the Kshatriya order through the grace of Vyasa of immeasurable puissance, he proceeded to see the great Rishi. He had, before becoming a Kshatriya, to pass through diverse orders of being, such as hedge-hog and Ignana and boar and deer and bird, and Chandala and Sudra and Vaisya. Having given an account of his various transformations unto the truth-telling Rishi, and remembering the Rishi's kindness for him, the worm (now transformed into a Kshatriya) with joined hands fell at the Rishis feet and touched them with his head.

"The worm said,—My present status is that high one which is coveted by all and which is attainable by the possession of the ten well-known attributes. Indeed, I who was formerly a worm have thus attained to the status of a prince. Elephants of great strength, decked with golden chains, bear me on their backs. Unto my cars are yoked Kamvoja steeds of high mettle. Numerous vehicles, unto which are attached camels and mules, bear me. With all my relatives and friends I now eat food rich with meat. Worshipped by all, I sleep, O highly blessed one, on costly beds in delightful rooms into which disagreeable winds cannot blow. Towards the small hours of every night, Sutas and Magadhas and encomiasts utter my praises even as the deities utter the agreeable praises of Indra their chief. Through the grace of thyself that art firm in truth and endued with immeasurable energy, I who was before a worm have now become a person of the royal order. I bow my head to thee, O thou of great wisdom. Do thou command me as to what I should now do! Ordained by the puissance of thy penances, even this happy status hath now become mine!"—

"Vyasa said,—I have today been worshipped by thee, O king, with diverse words expressive of reverence. Transformed into a worm, thy memory had become clouded. That memory has again appeared.¹ The sin thou hast earned in a former life has not yet been destroyed,—that sin, *viz.*, which was earned by thee while thou wert a Sudra covetous

creature that is destitute of &c.,' meaning that such a creature has been already forsaken by everything. Hence, the worm that is destitute of speech, &c.,' is destitute of everything. Its condition is really fraught with great misery.—T.

1 'Jugupsita smritih jata' is the paraphrase.—T.

of wealth and cruel in behaviour and hostile to the Brahmanas. Thou wert able to obtain a sight of my person. That was an act of merit to thee while thou wert a worm. In consequence of thy having saluted and worshipped me thou shalt rise higher, for, from the Kshatriya order thou shalt rise to the status of a Brahmana, if only thou castest off thy life-breaths on the field of battle for the sake of kine or Brahmanas. O prince, enjoying much felicity and performing many sacrifices with copious presents, thou shalt attain to Heaven and transformed into eternal Brahma perfect beatitude will be thine. Those that take birth in the intermediate order (of animals) become (when they rise) Sudras. The Sudra rises to the status of the Vaisya ; and the Vaisya to that of the Kshatriya. The Kshatriya who takes a pride in the discharge of the duties of his order, succeeds in attaining to the status of a Brahmana. The Brahmana, by following a righteous conduct, attains to Heaven that is fraught with great felicity.—' "

SECTION CXIX

"Bhishma said,—'Having cast off the status of a worm and taken birth as a Kshatriya of great energy, the person (of whom I am speaking), remembering his previous transformations, O monarch, began to undergo severe austerities. Beholding those severe austerities of the Kshatriya who was well conversant with religion and wealth, the Island-born Krishna, that foremost of Brahmanas, went to him.

"Vyasa said,—The penances that appertain, O worm, to Kshatriya order consist of the protection of all creatures. Do thou regard these duties of the Kshatriya order to be the penances laid down for thee. Thou shalt then attain to the status of a Brahmana. Ascertaining what is right and what is wrong, and cleansing thy soul, do thou duly cherish and protect all creatures, judiciously gratifying all good desires and correcting all that is unholy. Be thou of cleansed soul, be thou contented and be thou devoted to the practice of righteousness. Conducting thyself in this way, thou wilt then, when thou castest off thy life-breaths, become a Brahmana !—'

"Bhishma continued,—'Although he had retired into the woods, yet, O Yudhishtira, having heard the words of the great Rishi he began to cherish and protect his subjects righteously. Soon, O best of kings, that worm, in consequence of the duty of protecting his subjects, become a Brahmana after casting off his Kshatriya body. Beholding him transformed into a Brahmana, the celebrated Rishi, viz., the Island-born Krishna of great wisdom, came to him.

"Vyasa said,—O chief of Brahmanas, O blessed one, be not troubled (through fear of death) ! He who acts righteously attains to respectable birth. He, on the other hand, who acts unrighteously attains to a low and vile birth. O thou that art conversant with right-

eousness, one attains to misery agreeably to the measure of one's sin. Therefore, O worm, do not be troubled through fear of death. The only fear thou shouldst entertain is about the loss of righteousness. Do thou, therefore, go on practicing righteousness!"—

"The worm said,—Through thy grace, O holy one, I have attained from happy to happier positions! Having obtained such prosperity as has its roots in righteousness, I think my demerits have been lost.

"Bhishma said,—The worm having, at the command of the holy Rishi, attained to the status of a Brahmana that is so difficult to attain, caused the Earth to be marked with a thousand sacrificial stakes. That foremost of all persons conversant with Brahma then obtained a residence in the region of Brahma himself. Indeed, O son of Pritha, the worm attained to the highest status, viz., that of eternal Brahma, as the result of his own acts done in obedience to the counsels of Vyasa. Those bulls among Kshatriyas, also, who have cast off their life-breaths (on the field of Kurukshetra) exerting their energy the while, have all attained to a meritorious end. Therefore, O king, do not mourn on their account.

SECTION CXX

"Yudhishtira said,—'Which amongst these three is superior, viz., knowledge, penances, and gifts? I ask thee, O foremost of righteous persons! Do tell me this, O grandsire!'

"Bhishma said,—'In this connection is cited the old narrative of the conversation between Maitreya and the Island-born Krishna. Once on a time, the Island-born Krishna, O king, while wandering over the world in disguise, proceeded to Baranasi and waited upon Maitreya who belonged by birth to a race of Munis.¹ Seeing Vyasa arrive, that foremost of Rishis, viz., Maitreya, gave him a seat and after worshipping him with due rites, fed him with excellent food. Having eaten that good food which was very wholesome and which produced every kind of gratification, the high-souled Krishna become exceedingly delighted and as he sat there, he even laughed aloud. Seeing Krishna laugh, Maitreya addressed him, saying,—Tell me, O righteous-souled one, what the reason is of thy laughter! Thou art an ascetic, endued with capacity to control thy emotions. Great joy, it seems, has come over you! Saluting thee, and worshipping thee with bent head, I ask thee this, viz., what the puissance is of my penances and what the high blessedness is that is thine! The acts I do are different from those

1. 'Swairini-kule' implies, as the Commentator explains, the race of Munis. 'Swam (Dharmaya) irayati' is the etymology. 'Ajnata-charitam-charan' applied to Krishna-Dwaipayana. If it be read 'charam' it would refer to 'Maitreya.—T.

which thou doest. Thou art already emancipated though still owning life-breaths. I, however, am not yet freed. For all that I think that there is not much difference between thee and me. I am, again, distinguished by birth.¹

“Vyasa said,—This wonder that has filled me hath arisen from an ordinance that looks like a hyperbole, and from its paradoxical statement for the comprehension of the people. The declaration of the Vedas seems to be untrue. But why should the Vedas say an untruth?² It has been said that there are three tracks which constitute the best vows of a man. One should never injure ; one should always tell the truth : and one should make gifts. The Rishis of old announced this, following the declarations of the Vedas. Heard as these injunctions were in days of old, they should certainly be followed by us even in our times. Even a small gift, made under the circumstances laid down, produces great fruits. Unto a thirsty man thou hast given a little water with a sincere heart. Thyself thirsty and hungry, thou hast, by giving me such food, conquered many high regions of felicity, O puissant one, as one does by many sacrifices. I am exceedingly delighted with thy very sacred gift, as also with thy penances. Thy puissance is that of Righteousness. Thy appearance is that of Righteousness. The fragrance of Righteousness is about thee. I think that all thy acts are performed agreeably to the ordinance. O son, superior to ablutions in sacred waters superior to the accomplishment of all Vedic vows, is gift. Indeed, O Brahmana, gift is more auspicious than all sacred acts. If it be not more meritorious than all sacred acts, there can be no question about its superiority. All those rites laid down in the Vedas which thou applauded do not come up to gift, for gift, without doubt, is as I hold fraught with very superior merit. The track that has been made by those men who make gifts is the track that is trodden by the wise. They who make gifts are regarded as givers of even the life-breaths. The duties that constitute Righteousness are established in them. As the Vedas when well-studied, as the restraining of the senses, as a life of universal Renunciation, even so is gift which is fraught with very superior merit. Thou, O son, wilt rise from joy to greater joy (in consequence of thy having betaken thyself to the duty of making gifts.

1 'Prithagatman' implies one whose soul is still invested with 'upadhis ; 'Sukhatman' is one whose soul has transcended all 'upadhis.'—T.

2 This literal version of the verse yields no sense. The meaning, however, is this : 'Aticcheda' or Aticchedanda implies a hyperbolic statement. 'Ativad' means a paradox. It is said that by the gift of even a palmfull of water one may attain to a place which is attainable by a hundred sacrifices. This ordinance, which looks like a hyperbole, and its statement by Vedic teachers that looks like a paradox, fill me with wonder. The Vedas say that no one attains to such a place without a hundred sacrifices. This seems to be untrue, for people do reach it by making even slight gifts to deserving persons at proper times.—T.

The man of intelligence (who practises this duty) certainly rises from joy to greater joy. We have without doubt, met with many direct instances of this. Men endued with prosperity succeed in acquiring wealth, making gifts, performing sacrifices, and earning happiness as the result thereof. It is always observed, O thou of great wisdom, to happen naturally that happiness is followed by misery and misery is followed by happiness.¹ Men of wisdom have said that human beings in this world have three kinds of conduct. Some are righteous; some are sinful; and some are neither righteous nor sinful. The conduct of the person who is devoted to Brahma is not regarded either way. His sins are never regarded as sins. So also the man who is devoted to the duties laid down for him is regarded as neither righteous nor sinful (for the observance of those duties). Those men that are devoted to sacrifices, gifts, and penance, are regarded as righteous. These, however that injure other creatures and are unfriendly to them, are regarded sinful. There are some men who appropriate what belongs to others. These certainly fall into Hell and meet with misery. All other acts that men do are indifferent, being regarded as neither righteous nor sinful. Do thou sport and grow and rejoice and make gifts and perform sacrifices. Neither men of knowledge nor those endued with penances will then be able to get the better of thee!"—

SECTION CXXI

"Bhishma said,—Thus addressed by Vyasa, Maitreya, who was a worshipper of acts, who had been born in a race endued with great prosperity, who was wise and possessed of great learning, said unto him these words.

"Maitreya said,—O thou of great wisdom, without doubt it is as thou hast said. O puissant one, with thy permission I desire to say something.

"Vyasa said,—Whatever thou wishest to say, O Maitreya, in what way so even, do thou say, O man of great wisdom, for I wish to hear thee!"—

"Maitreya said,—Thy words on the subject of Gift are faultless and pure. Without doubt, thy soul has been cleansed by knowledge and penances. In consequence of thy soul being cleansed, even this is the great advantage I reap from it. With the aid of my understanding I see that thou art endued with high penances. As regards ourselves we succeed in acquiring prosperity through only a sight of personages like thee! I think, that is due to thy grace and flows from

¹ The sense is that those who pursue carnal pleasures meet with misery as the end, and those who practise austerities meet with felicity as their reward.—T.

the nature of my own acts.' Penances, knowledge of the Vedas, and birth in a pure race,—these are the causes of the status which one acquires of a Brahmana. When one becomes displayed in these three attributes, then does he come to be called a regenerate person. If the Brahmana be gratified, the Pitris and the deities are also gratified. There is nothing superior to a Brahmana possessed of Vedic lore. Without the Brahmana, all would be darkness. Nothing would be known. The four orders would not exist. The distinction between Righteousness and unrighteousness Truth and Falsehood, would cease. Men, saw that on a well-tilled field, an abundant harvest can be reaped. Even so, one may reap great merit by making gifts unto a Brahmana possessed of great learning. If there were no Brahmana, endowed with Vedic lore and good conduct for accepting gifts, the wealth possessed by wealthy people would be useless. The ignorant Brahmana, by eating the food that is offered to him, destroys what he eats (for it produces no merit to him who gives it). The food that is eaten also destroys the eater (for the eater incurs sin by eating what is offered to him). That ought to be properly termed an eatable which is given away to a deservng man, in all other cases, he that takes it makes the donor's gift thrown away and the receiver is likewise ruined for his improperly accepting it. The Brahmana possessed of learning becomes the subjugator of the food that he eats. Having eaten it, he begets other food. The ignorant who eats the food offered to him loses his right to the children he begets, for the latter become his whose food has enabled the progenitor to beget them. Even this is the subtle fault that attaches to persons eating other people's food when they have not the puissance to conquer that food. The merit which the giver acquires by making the gift, is equal to what the taker acquires by accepting the food. Both the giver and the accepter depend equally upon each other. Even this is what the Rishis have said. There where Brahmanas exist, possessed of Vedic lore and conduct, people are enabled to earn the sacred fruits of gifts and to enjoy them both here and hereafter. Those men who are of pure lineage, who are exceedingly devoted to penances, and who make gifts, and study the Vedas, are regarded as worthy of the most reverent worship. It is those good men that have chalked out the path by treading on which one does not become stupefied, It is those men that are the leaders of others to Heaven. They are the men who bear on their shoulders the burden of Sacrifices and live for eternity.' "

1 To obtain a sight of thee is the reward or result of my own acts, A sight of thy person leads to prosperity, through the kindness thou cherishest for us.—T.

SECTION CXXII

"Bhishma said,—Thus addressed, the holy one replied unto Maitreya, saying,—By good luck, thou art endued with knowledge. By good luck, thy understanding is of this kind! They that are good highly applaud all righteous attributes. That personal beauty and youth and prosperity do not succeed in overwhelming thee is due to good luck. This favour done to thee is due to the kindness of the deities. Listen to me as I discourse to thee upon what is even superior (in efficacy) to gift. Whatever scriptures and religious treatise there are, whatever (righteous) inclinations are observable in the world, they have flowed in their due order, agreeably to the lead of the Vedas, according to their due order. Following them I applaud gift. Thou praisest penances and Vedic lore. Penance is sacred. Penance is the means by which one may acquire the Vedas and Heaven also. With the aid of penances and of knowledge, one attains to the highest fruits, we have heard. It is by penances that one destroys one's sins and all else that is evil. It has been heard by us that with whatever purpose in view one undergoes penances, one attains the fruition thereof in consequence of those penances. The same may be said of knowledge. Whatever is difficult to accomplish, whatever is difficult to conquer, what is difficult to attain, and whatever is difficult to cross, can all be achieved with the aid of penances. Of all things, penances are possessed of very superior might. The man who drinks alcohol, or he that takes by force what belongs to others, or he that is guilty of foeticide, or he that violates the bed at his preceptor, succeeds in crossing with the aid of penances. Indeed, one becomes cleansed of all these sins through penances. One possessed of all knowledge and, therefore, having true vision, and an ascetic of whatever kind, are equal. One should always bow unto these two.¹ All men who have the Vedas for their wealth should be worshipped. Similarly all men endued with penances deserve to be worshipped. Those who make gifts obtain happiness hereafter and much prosperity here. Righteous men of this world, by making gifts of food obtain both this world and that of Brahman himself with many other regions of superior felicity. Those men who are adored by all, themselves adore him who makes gifts. Those men that are honoured everywhere themselves honour him who makes gifts. Whoever the giver goes, he bears himself praised. He who does acts and he who omits to do them gets each what is proportionate to his acts and omissions. Whether one dwells in the upper regions or in the nether, one always attains to those places to which one becomes entitled by one's acts. As regards thyself, thou wilt certainly obtain what-

¹ The sense is that an ascetic observant of penances, in whatever stage, and a man possessed of omniscience, are regarded as equal.—T.

ever food and drink thou mayst covet, for thou art endued with intelligence, good birth, Vedic lore, and compassion ! Thou art possessed of youth, O Maitreya ! Thou art observant of vows. Be thou devoted to Righteousness. Do thou take instructions from me regarding those duties which thou shouldst first follow,—the duties, *viz.*, of house-holders. That house in which the husband is gratified with his wedded wife, and the wife gratified with her husband, all auspicious results ensue. As filth is washed away from the body with water, as darkness is dispelled by the splendour of fire, even so is sin washed off by gifts and penances. Bless thee, O Maitreya, let mansions, be thine ! I depart hence in peace. Do thou keep in mind what I have said. Thou shalt then be able to reap many advantages !—Maitreya then walked round his illustrious guest and bowed his head unto him, and joining his hands in reverence said,—Let blessing be to thee also, O holy one !—

SECTION CXXIII

“Yudhishtira said,—‘O thou that art conversant with all duties, I desire to hear, in detail, what the excellent behaviour is of good and chaste women. Do thou, O grandsire, discourse to me on this !

“Bhishma said,—‘Once on a time, in the celestial regions, a lady named Sumana of Kekaya’s race addressing Sandili possessed of great energy and conversant with the truth relating to everything and endued with omniscience, said,—By what conduct, O auspicious lady, by what course of acts, hast thou succeeded in attaining to Heaven, purged of every sin ? Thou blazest forth with thy own energy like a flame of fire. Thou seemst to be a daughter of the Lord of stars, come to Heaven in thy own effulgence. Thou wearest vestments of pure white, and art quite cheerful and at thy ease. Seated on that celestial chariot, thou shinest, O auspicious dame, with energy multiplied a thousand fold. Thou hast not, I ween, attained to this region of happiness by inconsiderable penances and gifts and vows. Do thou tell me the truth !—Thus questioned sweetly by Sumana, Sandili of sweet smiles, addressing her fair interrogatrix, thus answered her out of the hearing of others,—I did not wear yellow robes ; nor barks of trees. I did not shave my head ; nor did I keep matted locks on my head. It is not in consequence of these acts that I have attained to the status of a celestial. I never, in headlessness, addressed any disagreeable or evil speech to my husband. I was always devoted to the worship of the deities, the Pitris, and the Brahmanas. Always heedful I waited upon and served my mother-in-law and father-in-law. Even this was my resolution that I should never behave with deceit. I never used to stay at the door of our house nor did I speak long with any body. I never did any evil act ; I never laughed aloud ; I never did any injury. I never disclosed any secret. Even thus did I bear myself always. When

my husband, having left home upon any business, used to come back, I always served him by giving him a seat, and worshipped him with reverence. I never ate food of any kind which was unknown to my husband and with which my husband was not pleased. Rising at early dawn I did and caused to be done whatever was brought about and required to be accomplished for the sake of relatives and kinsmen. When my husband leaves home for going to a distant place on any business, I remain at home engaged in diverse kinds of auspicious acts for blessing his enterprise. Verily, during the absence of my husband I never use collyrium, or ornaments; I never wash myself properly or use garlands and unguents, or deck my feet with lacdye or person with ornaments. When my husband sleeps in peace I never awake him even if important business required his attention. I was happy to sit by him lying asleep. I never urged my husband to exert more energetically for earning wealth to support his family and relatives. I always kept secrets without disclosing them to others. I used to always keep our premises clean. That woman who, with concentrated attention, adheres to this path of duty, becomes the recipient of considerable honours in Heaven like a second Arundhati.—

“Bhishma continued,—‘The illustrious and highly blessed Sandili, of righteous conduct, having said these words unto Sumana on the subject of woman’s duties towards her husband, disappeared there and then. That man, O son of Pandu, who reads this narrative at every full moon and new moon, succeeds in attaining to Heaven and enjoying great felicity in the woods of Nandana.’”

SECTION CXXIV

“Yudhishtira said.—‘In which is superior efficacy, Conciliation or Gifts? Tell me, O chief of Bharata’s race, which of these two is superior in point of efficacy.’

“Bhishma said,—‘Some become gratified by conciliation, while others are gratified by gifts. Every man, according to his own nature, affects the one or the other. Listen to me, O king, as I explain to thee the merits of conciliation, O chief of Bharata’s race, so that the most furious creatures may be appeased by it. In this connection is cited the ancient narrative of how a Brahmana, who had been seized in the forest by a Rakshasa, was freed (with the aid of conciliation). A certain Brahmana, endued with eloquence and intelligence, fell into distress, for he was seized in a lone forest by a Rakshasa who wished to feed on him. The Brahmana, possessed as he was of understanding and learning, was not at all agitated. Without suffering himself to be stupefied at the sight of that terrible cannibal, he resolved to apply conciliation and see its effect on the Rakshasa. The Rakshasa, respectfully saluting the Brahmana so far as words went, asked him this question: Thou shalt

escape, but tell me for what reason I am pale of hue and so lean!— Reflecting for a brief space of time, the Brahmana accepted the question of the Rakshasa and replied in the following well-spoken words.

“The Brahmana said,—Dwelling in a place that is distant from thy abode, moving in a sphere that is not thy own, and deprived of the companionship of thy friends and kinsmen, thou art enjoying vast affluence. It is for this that thou art so pale and lean. Verily, O Rakshasa, thy friends, though well-treated by thee, are still not well-disposed towards thee in consequence of their own vicious nature. It is for this that thou art pale and lean. Thou art endued with merit and wisdom and a well-regulated soul. Yet it is thy lot to see others that are destitute of merit and wisdom honoured in preference to thyself. It is for this that thou art pale and lean. Persons possessed of wealth and affluence much greater than thine but inferior to thee in point of accomplishments are, verily, disregarding thee. It is for this that thou art pale and lean. Though distressed through want of the means of support, thou art led by the highness of thy soul to disregard such means as are open to thee for drawing thy sustenance. It is for this that thou art pale and lean. In consequence of thy righteousness thou hadst stinted thyself for doing good to another. This other, O righteous Rakshasa, thinks thee deceived and subjugated (by his superior intelligence). It is for this that thou art pale and lean. I think thou art grieving for those persons who with souls overwhelmed by lust and wrath are suffering misery in this world. It is for this that thou art pale and lean. Though graced with the possession of wisdom, thou art ridiculed by others who are entirely destitute of it. Verily, persons of wicked conduct are condemning thee. It is for this that thou art pale and lean. Verily, some enemy of thine, with a friendly tongue, coming to thee behaved at first like a righteous person and then has left thee, beguiling thee like a knave. It is for this that thou art pale and lean. Thou art well conversant with the course of world's affairs. Thou art well skilled in all mysteries. Thou art endued with capacity. Those who know thee to be such do not yet respect and praise thee. It is for this that thou art pale and lean. Staying in the midst of bad men engaged together in some enterprise, thou hadst discoursed to them, dispelling their doubts. For all that they did not admit thy superior merits. It is for this that thou art pale and lean. Verily, though destitute of wealth and intelligence and vedic lore, thou desirest yet, with the aid of thy energy alone, to accomplish something great. It is for this that thou art pale and lean. It seems that although thou art resolved to undergo severe austerities by retiring into the forest, yet thy kinsmen are not favourably inclined towards this project of thine. It is for this that thou art pale and lean. Some neighbour of thine, possessed of great wealth and endued with youth and handsome features, verily, covets thy dear

spouse. It is for this that thou art pale and lean. The words spoken by thee, even when excellent, in the midst of wealthy men, are not regarded by them as wise or well-timed. It is for this that thou art pale and lean. Some dear kinsman of thine, destitute of intelligence though repeatedly instructed in the scriptures, has become angry. Thou hast not succeeded in pacifying him. It is for this that thou art pale and lean. Verily, somebody, having first set thee to the accomplishment of some object desirable to thee is now seeking to snatch the fruit thereof from thy grasp. It is for this that thou art pale and lean. Verily, though possessed of excellent accomplishments and worshipped by all on that account, thou art yet regarded by thy kinsmen as worshipped for their sake and not for thy own. It is for this that thou art pale and lean. Verily, through shame thou art unable to give out some purpose in thy heart, moved also by the inevitable delay that will occur in its accomplishment. It is for this that thou art pale and lean. Verily, thou desirest, with the aid of thy intelligence, to bring under thy influence, diverse persons with diverse kinds of understandings and inclinations. It is for this that thou art pale and lean.¹ Destitute of learning, without courage, and without much wealth, thou seekest such fame as is won by knowledge and prowess and gifts. Verily, it is for this that thou hast been pale and lean. Thou hast not been able to acquire something upon which thou hast set thy heart since a long time. Or, that which thou seekest to do is sought to be undone by somebody else. It is for this that thou art pale and lean. Verily, without being able to see any fault on thy part, thou hast been cursed by somebody. It is for this that thou art pale and lean.² Destitute of both wealth and accomplishments thou seekest in vain to dispel the grief of thy friends and the sorrows of sorrowing men. It is for this that thou art pale and lean. Beholding righteous persons leading the domestic mode of life, unrighteous persons living according to the forest mode, and emancipated persons attached to domesticity and fixed abodes, thou hast become pale and lean. Verily, thy acts connected with Righteousness, with Wealth, and with Pleasure, as also the well-timed words spoken by thee, do not bear fruit. It is for this that thou art pale and lean. Though endued with wisdom, yet desirous of living, thou livest with wealth obtained by thee in gift from somebody of evil conduct. It is for this that thou art pale and lean. Beholding unrighteousness increasing on every side and righteousness languishing, thou art filled with grief. It is for this that thou art pale and lean. Urged by them thou seekest to please all thy friends even when they are disputing and ranged on sides opposite to one another.

1 Such an object can never be accomplished. Hence, thy paleness and leanness.—T.

2 Though completely innocent' thou hast yet been cursed. The anxiety due to this has made thee so.—T.

It is for this that thou art pale and lean. Beholding persons possessed of Vedic lore engaged in improper acts, and persons of learning unable to keep their senses under control, thou art filled with grief. It is for this that thou art pale and lean.—Thus praised, the Rakshasa worshipped that learned Brahmana in return, and making him his friend and bestowing sufficient wealth upon him in gift, let him off (without devouring him)."

SECTION CXXV

"Yudhishtira said,—'Tell me, O grandsire, how should a poor man, desirous of achieving his own good, bear himself after having acquired the status of humanity and come into this region of acts that is so difficult to attain! Tell me also what is the best of all gifts, and what should be given under what circumstances? Tell me, O son of Ganga, who are truly deserving of honour and worship. It behoueveth thee to discourse to us on these mysteries!"

Vaisampayana continued,—"Thus questioned by that famous monarch, *viz.*, the son of Pandu, Bhishma explained (in these words) unto that king these high mysteries appertaining to duty.

"Bhishma said,—'Listen to me with concentrated attention, O king as I explain to thee, O Bharata, these mysteries appertaining to duties, after the same manner in which the holy Vyasa had explained them to me in days of yore. This subject is a mystery to the very deities, O monarch. Yama of stainless deeds, with the aid of vows well observed and Yoga meditation, had acquired the knowledge of these mysteries as the high fruits of his penances.¹ What pleases what deity, what pleases the Pitris, the Rishis, the Pramathas (associates of Mahadeva), the goddess Sri. Chitragupta (the recording assistant of Yama), and the mighty Elephants that the cardinal points of the compass, what constitutes the religion of the Rishis,—the religion, *viz.*, which has many mysteries and which is productive of high fruits,—the merits of what are called great gifts, and the merits that attach to all the sacrifices, he who knows these, O sinless one, and knowing acts according to his knowledge, becomes freed from stains if he has stains and acquires the merits indicated. Equal to ten butchers is one oilman. Equal to ten oilmen is one drinker of alcohol. Equal to ten drinkers of alcohol is one courtezan. Equal to ten courtezans is a single (territorial) chief.² A great king is said to be

1. 'Yamena praptam, is the sense, as explained by the Commentator.—

2. The sense is this: one should not accept gifts made by a butcher or slayer of animals. Ten butchers are equal to a single oilman. By accepting a gift from an oilman, therefore, one incurs ten times as much sin as by accepting a gift from a butcher. In this way, the measure of sin goes on increasing according to the ratio given. A 'Nripa,' as explained by the commentator, means here a small chief. A small king is equal to ten thousand butchers. A great king, however, is equal to half of that *i.e.*, five

equal to half of these all. Hence, one should not accept gifts from these. On the other hand, one should attend to the science, that is sacred and that has righteousness for its indications, of the aggregate of three (*viz.*, Religion, Wealth, and Pleasure). Amongst these, Wealth and Pleasure are naturally attractive. Hence, one should, with concentrated attention, listen to the sacred expositions of Religion (in particular), for the fruits are very great of listening to the mysteries of Religion. One should certainly hear every topic connected with Religion as ordained by the deities themselves. In it is contained the ritual in respect of the Sraddha in which have been declared the mysteries connected with the Pitris. The mysteries connected with all the deities have also been explained there. It comprehends the duties and practices, productive of great merit, of the Rishis also, together with the mysteries attaching to them. It contains an exposition of the merits of great sacrifices and those that attach to all kinds of gifts. Those men who always read the scriptures bearing on these topics, those who bear them properly in their mind, and he who, having listened to them, follows them in practice, are all regarded to be as holy and sinless as the puissant Narayana himself. The merits that attach to the gift of kine, those that belong to the performance of ablutions in sacred waters, those that are won by the performance of sacrifices,—all these are acquired by that man who treats guests with reverence. They who listen to these scriptures, they who are endued with faith, and they who have a pure heart, it is well known, conquer many regions of happiness. Those righteous men who are endued with faith, become cleansed of all stains and no sin can touch them. Such men always increase in righteousness and succeed in attaining to Heaven. Once on a time, a celestial messenger, coming to the court of Indra of his own accord, but remaining invisible, addressed the chief of the deities in these words:—At the command of those two deities who are the foremost of all physicians, and who are endued with every desirable attribute, I have come to this place where I behold human beings and Pitris and the deities assembled together. Why, indeed, is sexual congress interdicted for the man who performs a Sraddha and for him also who eats at a Sraddha (for the particular day)? Why are three rice-balls offered separately at a Sraddha? Unto whom should the first of those balls be offered? Unto whom should the second one be offered? And whose has it been said is the third or remaining one? I desire to know all this!—After the celestial messenger had said these words connected with righteousness and duty, the deities who were seated towards the east, the Pitris also, applauding that ranger of the sky, began as follows.

thousand butchers. In other words, by accepting a gift from a great king, a man incurs as much sin as is a full five thousand times of the sin which is incurred by accepting a gift from a butcher.—T.

"The Pitris said,—Welcome art thou, and blessings upon thee ! Do thou listen, O best of all rangers of the sky ! The question thou hast asked is a high one and fraught with deep meaning. The Pritis of that man who indulges in sexual congress on the day he performs a Sraddha, or eats at a Sraddha have to lie for the period of a whole month on his vital seed. As regards the classification of the rice-balls offered at a Sraddha, we shall explain what should be done with them one after another. The first rice-ball should be conceived as thrown into the waters. The second ball should be given to one of the wives to eat. The third ball should be cast into the blazing fire. Even this is the ordinance that has been declared in respect of the Sraddha. Even this is the ordinance that is followed in practice according to the rites of religion. The Pitris of that man who acts according to this ordinance become gratified with him and remain always cheerful. The progeny of such a man increases and inexhaustible wealth always remains at his command.

"The celestial messenger said,—Thou hast explained the division of the rice-balls and their consignment one after another to the three (*viz.*, water, the spouse, and the blazing fire), together with the reasons thereof.¹ Whom does that rice-ball which is consigned to the waters reach ? How does it, by being so consigned, gratify the deities and how does it rescue the Pitris ? The second ball is eaten by the spouse. That has been laid down in ordinance. How do the Pitris of that man (whose spouse eats the ball) become the eaters thereof ? The last ball goes into the blazing fire. How does that ball succeed in finding its way to thee, or who is he unto whom it goes ? I desire to hear this,—that is, what are the ends attained by the rice-balls offered at Sraddhas when thus disposed of by being cast into the water, given to the spouse, and thrown into the blazing fire !

"The Pitris said,—Great is this question which thou hast asked. It involves a mystery and is fraught with wonder. We have been exceedingly gratified with thee, O ranger of the sky ! The every deities and the Munis applaud acts done in honour of the Pitris. Even they do not know what the certain conclusions are of the ordinances in respect of the acts done in honour of the Pitris. Excepting the high-souled, immortal, and excellent Markandeya, that learned Brahmana of great fame, who is ever devoted to the Pitris, none amongst them is conversant with the mysteries of the ordinances in respect of the Pitris. Having heard from the holy Vyasa what the end is of the three rice-balls offered at the Sraddha, as explained by the Pitris themselves in reply to the question of the celestial messenger, I shall explain the same to thee. Do thou hear, O monarch, what the certain conclusions are with respect to the ordinances about the Sraddha. Listen with rapt

1 The reason is the declarations in the scriptures to that effect,—T.

attention, O Bharata, to me as I explain what the end is of the three rice-balls. That rice-ball which goes into water is regarded as gratifying the deity of the Moon. That deity being gratified, O thou of great intelligence, gratifies in return the other deities and the Pitris also with them. It has been laid down that the second rice-ball should be eaten by the spouse (of the man that performs the Sradaha). The Pitris, who are ever desirous of progeny, confer children on the woman of the house. Listen now to me as I tell thee what becomes of the rice-ball that is cast into the blazing fire. What that ball the Pitris are gratified and as the result thereof grant the fruition of all wishes unto the person offering it. I have thus told thee everything about the end of the three rice-balls offered at the Sradaha and consigned to the three (*viz.*, water, the spouse, and the fire). That Brahmana who becomes the Ritwik at a Sradaha constitutes himself, by that act, the Pitri of the person performing the Sradaha. Hence, he should abstain that day from sexual intercourse with even his own spouse.¹ O best of all rangers of sky, the man who eats at Sradaha should bear himself with purity for that day. By acting otherwise, one surely incurs the faults I have indicated. It cannot be otherwise. Hence, the Brahmana who is invited to a Sradaha for eating the offerings should eat them after purifying himself by a bath and bear himself righteously for that day by abstaining from every kind of injury or evil. The progeny of such a person multiplies and he also who feeds him reaps the same reward.'

"Bhishma continued,—'After the Pitris had said so, a Rishi of austere penances, named Vidyutprabha, whose form shone with splendour like that of the Sun, spoke. Having heard those mysteries of religion as propounded by the Pitris, he addressed Sakra, saying,—Stupefied by folly, men slay numerous creatures born in the intermediate orders, such as worms and ants and snakes and sheep and deer and birds. Heavy is the measure of sin they incur by these acts. What however, is the remedy?—When this question was asked, all the gods and Rishis endued with wealth of penances and the highly blessed Pitris, applauded that ascetic.

"Sakra said,—Thinking in one's mind of Kurukshetra and Ganga and Ganga and Prabhasa and the lakes of Pushkara, one should dip one's head in a piece of water. By so doing one becomes cleansed of all one's sins like Chandramas freed from Rahu. One should bathe in this way for three days in succession and then fast for every day. Besides this, one should touch (after bathing) the back of a cow and bow one's head to her tail!—Vidyutprabha, after this, once more addressing Vasava, said,—

1 The sense, as explained by the Commentator, is this : the Brahmana who becomes the Ritwik and eats at a Sradaha becomes a Pitri of the person performing the Sradaha. Hence, when his identity has been changed, he should, on that day, abstain from sexual congress with even his own spouse. By indulging in such congress, he incurs the sin of adultery.—T.

I shall declare a rite that is more subtle. Listen to me, O thou of a hundred sacrifices. Rubbed with the astringent powder of the hanging roots of the banian and annointed with the oil of Priyangu, one should eat the Shashtika paddy mixed with milk. By so doing one becomes cleansed of all one's sins.¹ Listen now to another mystery unknown to many but which was discovered by the Rishis with the aid of meditation. I heard it from Vrihaspati while he recited it in the presence of Mahadeva. O chief of the deities, do thou hear it with Rudra in thy company, O lord of Sachi ! If a person, ascending a mountain, stands there on one foot, with arms upraised and joined together, and abstaining from food looks at a blazing fire, he acquires the merits of severe penances and obtains the rewards that attach to fasts. Heated by the rays of the Sun, he becomes cleansed of all his sins. One who acts in this way in both the summer and the winter seasons, becomes freed from every sin. Cleansed of every sin, one acquires a splendour of complexion for all time. Such a man blazes with energy like the Sun or shines in beauty like the Moon !—After this, the chief of the deities, viz., he of a hundred sacrifices, seated in the midst of the gods, then sweetly addressed Vrihaspati, saying these excellent words:— O holy one, do thou duly discourse on what those mysteries of religion are that are fraught with happiness to human beings, and what the faults are which they commit, together with the mysteries that attach to them !

"Vrihaspati said,—They who pass urine, facing the Sun, they who do not show reverence for the wind, they who do not pour libations on the blazing fire, they who milk a cow whose calf is very young, moved by the desire of obtaining from her as much milk as possible, incur many faults. I shall declare what those faults are, O lord of Sachi ! Do thou listen to me. The Sun, Wind, the bearer of sacrificial oblations, O Vasava, and kine who are the mothers of all creatures, were created by the Self-born himself, for rescuing all the worlds, O Sakra ! These are the deities of human beings. Listen all of ye to the conclusions of religion. Those wicked men and wicked women who pass urine facing the Sun, live in great infamy for six and eighty years. That man, O Sakra, who cherishes no reverence for the Wind, gets children that fall away prematurely from the womb of his spouse. Those men who do not pour libations on the blazing fire find that the fire, when they do ignite it for such rites as they wish to perform, refuse to eat their libations.² Those men who drink the milk of kine whose calves are very young,

1 'Batakashaya' is explained by the Commentator as the substance that is made by pounding the hanging roots of the banian. The Priyangu here mentioned is not the *Aglaria Roxburghiana* but the seed called Rajasarsapa, i. e., *Brassica juncea* ; syn. *Sinapis ramasa*. Roxb. The Shashtika paddy is that which ripens in sixty days.—T.

2 The sense seems to be that the libations, few and far between, of

never get children for perpetuating their races.¹ Such men see their children die and their races shrink. Even these are the consequences of the acts referred to, as observed by regenerate persons venerable for age in their respective races. Hence, one should always avoid that which has been interdicted, and do only that which has been directed to be done, if one is desirous of achieving one's prosperity. This that I say unto thee is very true!—After the celestial preceptor had said this, the highly blessed deities, with the Maruts, and the highly blessed Rishis questioned the Pitris, saying,—'Ye Pitris, with what acts of human beings, who are generally endued with little understandings, do ye become gratified? What gifts, made in course of such rites as are gone through for improving the position of deceased persons in the other world, become inexhaustible in respect of their efficacy?'² By performing what acts can men become freed from the debt they owe to the Pitris? We desire to hear this. Great is the curiosity we feel!—

"The Pitris said,—Ye highly blessed ones, the doubt existing in your minds has been properly propounded. Listen as we declare what those acts are of righteous men with which we become gratified! Bulls endued with blue complexion should be set free. Gifts should be made to us, on the day of the new moon, of sesame seeds and water. In the season of rains, lamps should be lighted. By these acts of men, they can free themselves from the debt they owe to the Pitris.³ Such gifts never become vain. On the other hand, they become inexhaustible and productive of high fruits. The gratification we derive from them is regarded to be inexhaustible. Those men who, endued with faith, beget offspring, rescue their deceased ancestors from miserable Hell!—Hearing these words of the Pitris, Vriddha-Gargya, possessed of wealth of penances and high energy, became filled with wonder so that the hair on his body stood erect. Addressing them he said,—Ye that are all possessed of wealth of penances, tell us what the merits are that attach to the setting free of bulls endued with blue complexions. What merits, again, attach to the gift of lamps in the season of rains and the gift of water with sesame seeds?

"The Pitris said,—If a bull of blue complexion, upon being set free, raises a (small) quantity of water with its tail, the Pitris (of the person that has set that bulls free) become gratified with that water for full

men who do not daily worship their fire, are not borne by the fire to the destined places.—T.

1 'Kshirapah' means 'those that depend on the lacteal sustenance,' hence, little children.—T.

2 'Aurddhadehikam danam' means 'gifts made in course of Sraddhas and other rites that are observed for improving the position of a deceased person.—T.

3 What is meant by the gift of lamps is the lighting of lamps in the sky. These are placed on long poles which are fastened to the tallest trees.—T.

sixty thousand years. The mud such a bull raises with its horns from the banks (of a river or lake), succeeds, without doubt, in sending the Pitris (of the person that sets the animal free) to the region of Soma. By giving lamps in the season of rains, one shines with effulgence like Soma himself. The man who gives lamps is never subject to the attribute of Darkness. Those men who make gifts, on the day of the new moon, of sesame seeds and water, mixed with honey and using a vessel of copper, O thou that art possessed of wealth of penances, are regarded as duly performing a Sraddha with all its mysteries. These men get children of sound health and cheerful minds. The merit acquired by the giver of the Pinda (to the Pitris) takes the form of the growth of his race. Verily, he who performs these acts with faith, becomes freed from the debt, he owes to the Pitris. Even thus have been laid down the proper time for the performance of the Sraddha, the ordinance in respect of the rites to be observed, the proper person that should be fed at the Sraddha, and the merits that attach to it. I have declared everything to thee in due order !—”

SECTION CXXVI

“Bhishma said,—The chief of the deities, viz. Indra after the Pitri had ceased to speak, addressed the puissant Hari, saying,—O Lord, what are those acts by which thou becomest gratified? How, indeed, do men succeed in gratifying thee ?—

“Vishnu said,—That which I greatly hate is the detraction of Brahmanas, without doubt, if the Brahmanas are worshipped, I regard myself worshipped. All superior Brahmanas should always be saluted with reverence, after feeding them with hospitality. One should reverence one’s own feet also (in the evening) I am gratified with men who act in this way, as also with those who worship and make offerings to the whirl that is noticeable on cowdung (when it first drops from the cow).¹ They who behold a Brahmana that is a dwarf in stature, or a boar that has just risen from water and that bears on his head a quantity of mud taken up from the bank, have never to meet with any evil. They become freed from every sin. That man who worship every day the Aswattha (*Ficus religiosa*) and the substance called Gorochana and the cow, is regarded as worshipping the whole universe with the deities and Asuras and human beings. Verily, staying within these, I accept, in my own form, the worship that is offered to them. The worship that is offered to these is the worship offered to me. This has been so as long as the worlds have been created. Those men of little understandings

1 The Commentator explains that when evening comes, one should respectfully salute one’s own feet. This custom has certainly died out in Bengal. A whirl is certainly observable on cowdung when it first drops from the cow : but the practice of making offering to it has also died out—T.

that worship me in a different way worship me in vain, for the worship of that kind I never accept. Verily, the worship of other kind is not at all gratifying to me.—

"Indra said,—Why dost thou applaud the circular marks on cowdung, the feet, the boar, the Brahmana that is a dwarf in stature, and mud raised up from the soil. It is thou who createst and it is thou who destroyest them. Thou art the eternal nature of all mortal or transitory things!—

"Bhishma continued,—Hearing these words of Indra, Vishnu smiled a little and then said,—It was with my circular disc that the Daityas were slain. It was with my two feet that the world was covered. Assuming the form of a boar I slew Hiranyaksha. Assuming the form of a dwarf I conquered (the Asura) king Vali. Those high-souled men who worship these gratify me. Verily, they who worship me in these forms never meet with discomfiture. If one beholding a Brahmana leading the Brahmacharyya mode of life arrived at one's house, offers unto him the first portion of one's food that belongs as of right to a Brahmana, and eats what remains thereafter, one is regarded as eating *Amrtia*. If one, after adoring the morning twilight, stands with face directed towards the Sun, one reaps the merit that attaches to the performance of ablutions in all *tirthas* and becomes cleansed of all sins. Ye Rishis possessed of wealth of penances, I have told you in detail what constitutes a great mystery. On what else shall I discourse unto you? Tell me your doubts!

"Valadeva said,—Listen now to another great mystery that is fraught with happiness to men. Ignorant persons, unacquainted with it, meet with much distress at the hands of other creatures. That man who, rising at early dawn, touches a cow, Ghee, and curds, as also mustard seeds and the larger variety thereof called *Priyangu*, becomes cleansed of all sins. As regards Rishis possessed of wealth of penances, they always avoid all creatures both before and behind, as also all that is impure while performing *Sraddhas*.¹—

"The deities said,—If a person, taking a vessel of copper, filling with water, and facing the East, resolves upon a fast or the observance of a particular vow, the deities become gratified with him and all his wishes become crowned with success. By observing fasts or vows in any other way, men of little understandings gain nothing.² In uttering the resolution about the observance of fasts and in making offerings to

1 The second line seems to be unintelligible. The reading I take is 'Sraddheshu' and not 'Sohidreshu.'—T.

2 Vows and fasts, &c., should be observed after the *Sankalpa* or Resolution to that effect has been formally enunciated. Even a plunge in a piece of sacred water cannot be productive of merit unless the 'Sankalpa' has been formally enunciated. The 'Sankalpa' is the enunciation of the purpose for which the act is performed as also of the act that is intended to be performed.—T.

the deities, the use of a vessel of copper is preferable. In presenting the offerings to the deities, in (giving and accepting) alms, in presenting the ingredients of the Argha and in offering oblations of water mixed with sesame seeds to the Pitris, a vessel of copper should be used. By doing these acts in any other way, one acquires little merit. Even these mysteries have been laid down relating to how the deities are gratified !

“Dharma said,—The offerings made in all rites in honour of the deities and in those in honour of the Pitris should never be given away to a Brahmana that has accepted service under the king, or that rings the bell or attends to subsidiary duties in acts of worship or at Sraddhas, or that keeps kine, or that is engaged in trade, or that follows some art as a profession, or that is an actor, or that quarrels with friends or that is destitute of Vedic studies, or that marries a Sudra woman.¹ The performer of the Sraddha who gives away such offerings unto such a Brahmana falls away from prosperity and multiplies not his race. He fails, again, to gratify his Pitris by doing such an act. From the house of that person whence a guest returns unsatisfied, the Pitris, the deities, and the sacred fires, all return disappointed in consequence of such treatment of the guest. That man who does not discharge the duties of hospitality towards the guest arrived at his abode, comes to be regarded as equally sinful with those that are slayers of women or of kine, that are ungrateful towards benefactors, that are slayers of Brahmanas, or that are violators of the beds of their preceptors.

“Agni said,—Listen ye with concentrated attention. I shall recite the demerits of that man of wicked understanding who lifts up his feet for striking there with a cow or a highly blessed Brahmana or a blazing fire. The infamy of such a man spreads throughout the world and touches the confines of Heaven Itself. His Pitris become filled with fear. The deities also become highly dissatisfied on his account. Endued with great energy, Fire refuses to accept the libations poured by him. For a hundred lives he has to rot in Hell. He is never rescued at any time. One should, therefore, never touch a cow with one's feet, or a Brahmana of high energy, or a blazing fire, if one is endued with faith and desires one's own good. These are the demerits declared by me of one who lifts up one's feet towards these three.

“Viswamitra said—Listen to a high mystery that is unknown to the generality of men and that is connected with religion. He who offers the Pitris rice boiled in sugared milk, sitting with face directed to the south at noontide in the shade caused by an elephant's body, in the month of Bhadrapada, under the constellation Magha, acquires great

1 'Vrishalipati' literally means 'the husband of a Sudra woman.' By actually marrying a woman of the lowest order, by marrying before the elder brother, by marrying a girl that has attained to puberty, and by certain other acts, a Brahmana comes to be regarded as a 'Vrishalipati.'—T.

merits. Listen to what those merits are. The man who makes such an offering to the Pitris under such circumstances, is regarded as performing a great Sraddha each year for thirteen years in succession.¹—

"The kine said,—That man becomes cleansed of all his sins who adores a cow with these Mantras, viz.,—O Vahula, O Samanga, O thou that art fearless everywhere, O thou that art forgiving and full of auspiciousness, O friend, O source of all plenty, in the region of Brahman, in days of yore, thou wert present with thy calf in the sacrifice of Indra the wielder of the thunderbolt! Thou tookest thy station in the firmament and in the path of Agni! The deities with Narada among them adored thee on that occasion by calling the Sarvamsaha!—such a man attains to the region of Purandara. He acquires, besides, the merits that attach to kine, and the splendour of Chandramas also. Such a man becomes freed from every sin, every fear, every grief. At the end, he obtains residence in the happy region of the Thousand-eyed Indra!

"Bhishma continued,—'After this, the highly blessed and celebrated seven Rishis, with Vasishtha at their head, rose and circumambulating the Lotus-born Brahman, stood around him with hands joined in reverence. Vasishtha, that foremost of all persons conversant with Bhahma, became their spokesman and asked this question that is beneficial to every creature, but especially so to Brahmanas and Kshatriyas.—By doing what acts may men of righteous conduct who are, however, destitute of the goods of this world, succeed in acquiring the merits attaching to sacrifices?—Hearing this question of theirs, the Grandsire Brahman began to say what follows.

"Brahman said,—Excellent is this question, ye highly blessed ones! It is at once auspicious and high and fraught with a mystery. This question that ye have put is subtile and is fraght with high benefit to mankind. Ye Rishis possessed of wealth of penances, I shall recite everything to you in detail. Do ye listen with attention to what I say as to how men acquire the merits attaching to sacrifices (even when they are unable to perform them through poverty). In the lighted fortnight of the month of Pousa, when the constellation Robini is in conjunction, if one, purifying oneself by a bath, lies under the cope of heaven, clad in a single piece of raiment, with faith and concentrated attention, and drinks the rays of the Moon one acquires the merits that attach to the performance of great sacrifices. Ye foremost of regenerate persons, this is a high mystery that I declare it unto you in reply to your questions, ye that are possessed of insight into the subtile truths of all topics of enquiries!—"

1 'Kutapa' is the hour about noontide. 'The shade of the elephant's body' implies a particular instant of time that is regarded as very favourable for the Sraddha. The man that performs such a Sraddha is regarded as acquiring the merits attaching to Sraddhas regularly performed for thirteen years.—T.

SECTION CXXVII

"Vibhavasu (otherwise called Surya) said,—There are two offerings. One of those consists of a palmful of water and the other called Akshata consists of rice-grains with ghee. One should, on the day of the full moon, stand facing that bright orb and make unto him the two offerings mentioned, *viz.* a palmful of water and the rice-grains with ghee called Akshata. The man who presents these offerings is said to adore his sacred fire. Verily, he is regarded as one that has poured libations on the three (principal) fires. That man of little understanding who cutteth down a large tree on the day of the new moon, becomes stained with the sin of Brahmanicide. By killing even a single leaf one incurs that sin. That foolish man who chews a tooth-brush on the day of the new moon is regarded as injuring the deity of the moon by such an act. The Pitris of such a person become annoyed with him. ¹ The deities do not accept the libations poured by such a man on days of the full moon and the new moon. His Pitris become enraged with him, and his race and the family become extinct.—

"Sree said,—That sinful house, in which eating and drinking vessels and seats and beds lie scattered, and in which women are beaten, the deities and Pitris leave in disgust. Verily, without accepting the offerings made unto them by the owners of such houses, the deities and the Pitris fly away from such a sinful habitation.—

"Angiras said,—The offspring of that man increases who stands every night for a full year under a Karanjaka tree with a lamp for lighting it, and holds besides in his hand the roots of the Suvarchala plant. ²—

"Gargya said,—One should always do the duties of hospitality to one's guests. One should give lamps in the hall or shed where sacrifices are performed. One should avoid sleep during the day, and abstain from all kinds of flesh or food. One should never injure kine and Brahmanas. One should always recite names of the Puskara lakes and the other sacred waters. Such a course of duty is the foremost. Even this constitutes a high religion with its mysteries. If observed in practice, it is sure to produce great consequences.—If a person performs even a hundred sacrifices, he is doomed to see the exhaustion of the merits attaching to the libations poured therein. The duties, however, which I have mentioned are such that when observed by person endued with faith, their merit become inexhaustible. Listen now to another high mystery

1 In India the tooth-brush consists of a twig or a little branch. One end of it is chewed and softened. The softened fibres serve the purpose of a brush. Such a brush is used only once. It is thrown away after the brushing of the teeth is over.—T.

2 It is difficult to identify what plants are meant by 'Karanjaka' and 'Suvarchala.'—T.

concealed from the view of many. The deities do not eat the libations (poured upon the fire) on the occasions of Sraddhas and rites in their honour or on the occasions of those rites that are performable on ordinary lunar days or on the especially sacred days of the full moon and the new moon, if they behold a woman in her season of impurity or one that is the daughter of a mother afflicted with leprosy. The Pitris of the man who allows such a woman to come near the place where the Sraddha is being performed by him, do not become gratified with him for thirteen years. Robed in raiments of white, and becoming pure in body and mind, one should invite Brahmanas and cause them to utter their benedictions (when one performs the Sraddha). On such occasions one should also recite the Bharata. It is by observing all these that the offerings made at Srahddhas become inexhaustible.

Dhaumya said,—Broken utensils, broken bedsteads, cocks and dogs, as also such trees as have grown within dwelling houses, are all inauspicious objects. In a broken utensil is *Kali* himself, while in a broken bedstead is loss of wealth. When a cock or a dog is in sight, the deities do not eat the offerings made to them. Under the roots of a tree scorpions and snakes undoubtedly find shelter. Hence, one should never plant a tree within one's abode.¹

"Jamadagni said,—That man whose heart is not pure is sure to go to Hell even if he adores the deities in a Horse-sacrifice or in a hundred Vajapeya sacrifices, or if he undergoes the severest austerities with head down most. Purity of heart is regarded as equal to sacrifices and Truth. A very poor Brahmana, by giving only a *Prastha* of powdered barley with a pure heart unto a Brahmana, attained to the region of Brahman himself. This is a sufficient proof (of the importance of purity of heart).—'

SECTION CXXVIII

"Vayu said,—I shall recite some duties the observance of which is fraught with happiness to mankind. Do ye listen also with concentrated attention to certain transgressions with the secret causes upon which they depend. That man who offers for the four months of the rainy season sesame and water (unto the Pitris), and food, according to the best of his power, unto a Brahmana well-conversant with the duties, who duly pours libations on the sacred fire, and makes offerings of rice

¹ 'Bhanda' includes utensils of copper and brass such as plates and cups and jars and jugs. Broken utensils, to this day, are regarded inauspicious. They are rejected, as a rule, by every family. *Kali* has his abode in them, meaning that such utensils cause quarrels and disputes. Broken bedsteads also are regarded as capable of causing loss of wealth. Cocks and dogs should never be kept or reared in a house. The roots of trees afford shelter to scorpions and snakes and venomous insects and worms. One should not, therefore, plant trees or allow them to grow up within one's abode.—T.

boiled in sugared milk, who gives lamps in honour of the Pitris, with sesame and water,—verily he who does all this with faith and concentrated attention acquires all the merits that attach to a hundred sacrifices in which animals are offered to the deities. Listen to this other high mystery that is unknown to all. That man who thinks it all right then a Sudra ignites the fire upon which he is to pour libations or who does not see any fault when women who are incompetent to assist at Sraddhas and other rites are allowed to assist at them, really becomes stained with sin.¹ The three sacrificial fires become enraged with such a person. In his next life he has to take birth as a Sudra. His Pitris, together with the deities are never gratified with him. I shall now recite what the expiations are which one must go through for cleansing oneself from such sins. Listen to me with attention. By performing those expiatory acts, one becomes happy and free from fever. Fasting all the while, one should, for three days, with concentrated attention, pour libation, on the sacred fire, of the urine of the cow mixed with cowdung and milk and ghee. The deities accept the offerings of such a man on the expiration of a full year. His Pitris also, when the time comes for him for performing the Sraddha, become gratified with him. I have thus recited what is righteous and what is unrighteous, with all their unknown details, in respect of human beings desirous of attaining to heaven. Verily, men who abstain from these transgressions or who having committed them undergo the expiatory rites indicated, succeed, in attaining to Heaven when they leave this World.—' "

SECTION CXXIX

" 'Lomasa said,—The Pitris of those men who, without having wedded wives of their own, betake themselves to the wives of other people, become filled with disappointment when the time for the Sraddhas comes. He who betakes himself to the wives of other people, he who indulges in sexual union with a woman that is barren, and he who appropriates what belongs to a Brahmana, are equally sinful. Without doubt, the Pitris of such people cut them off without desiring to have any intercourse with them. The offerings they make fail to gratify the deities and the Pitris. Hence, one should always abstain from sexual congress with women that are the wedded wives of others, as also with women that are barren. The man who desires his own good should not appropriate what belongs to a Brahmana. Listen now to another mystery, unknown to all with regard to religion. One should, endued with faith, always do the bidding of one's preceptor and other seniors. On the twelfth lunar day, as also on the day of the full moon,

1 A Brahmana's fire should never be ignited by a Sudra. Women also should never be allowed to assist at Sraddhas for arranging the offerings.—T.

every month, one should make gifts unto Brahmanas of ghee and the offerings that constitute *Akshata*. Listen to me as I say what the measure is of the merit that such a person acquires. By such an act one is said to increase Soma and the Ocean. Vasava, the chief of the celestials, confers upon him a fourth part of the merits that attach to a Horse sacrifice. By making such gifts, a person becomes endued with great energy and prowess. The divine Soma, well pleased with him, grants him the fruition of his wishes. Listen now to another duty, together with foundation on which it rests, that is productive of great merit. In this age of *Kali*, that duty, if performed, brings about much happiness to men. That man who, rising at early dawn and purifying himself by a bath, attires himself in white robes and with the concentrated attention makes gifts unto Brahmanas of vessels full of sesame seeds, who makes offerings unto the Pitris of water with sesame seeds and honey, and who gives lamps as also the food called *Krisara* acquires substantial merits. Listen to me as I say what those merits are. The divine chastiser of *Paka* has ascribed these merits to the gift of vessels of copper and brass filled with sesame seeds. He who makes gifts of kine, he who makes gifts of land that are productive of eternal merit, he who performs the *Agnishtoma* sacrifice with copious presents in the form of *Dakshina* to the Brahmanas, are all regarded by the deities as acquiring merits equal to those which one acquires by making gifts of vessels filled with sesame seeds. Gifts of water with sesame seeds are regarded by the Pitris as productive of eternal gratification to them. The grandsires all become highly pleased with gifts of lamps and *Krisara*. I have thus recited the ancient ordinance, laid down by the Rishis, that is highly applauded by both the Pitris and the deities in their respective regions.—”

SECTION CXXX

“*Bhishma* said,—’The diverse Rishis there assembled, together with the Pitris and the deities, then, with concentrated attention, asked *Arundhati* (the spouse of *Vasistha*) who was endued with great ascetic merit, Possessed of abundant wealth of penances, *Arundhati* was equal to her husband, the high-souled *Vasistha* in energy for in both vows and conduct she was her husband’s equal. Addressing her they said,—We desire to hear from thee the mysteries of duty and religion. It behoveth thee, O amiable lady, to tell us what thou regardest as a high mystery !—

“‘*Arundhati* said,—The great progress I have been able to achieve in penances is due to your consideration for me in thus remembering my poor self. With your gracious permission I shall now discourse on duties that are eternal, on duties that are high mysteries. I shall discourse thereon with the causes on which they depend. Listen to me as I discourse to you elaborately. A knowledge of these should be imparted

unto him only that is possessed of faith or that has a pure heart. These four, *viz.*, he that is bereft of faith, he that is full of pride, he that is guilty of Brahmanicide, and he that violates the bed of his preceptor, should never be talked to. Religion and duty should never be communicated unto them. The merits acquired by a person who gives away a Kapila cow every day for a period of two and ten years, or by a person who adores the deities every month in a sacrifice, or by him who gives away hundreds of thousands of kine in the great Pushkara, do not come up to those that are his with whom a guest is gratified. Listen now to another duty whose observance is fraught with happiness to mankind. It should be observed with its secret ritual by a person endued with faith. Its merits are certainly high. Listen to what they are. If a person, rising at early dawn and taking with him a quantity of water and a few blades of Kusa grass proceeds into a cowpen and arriving there washes a cow's horns by sprinkling thereon that water with those blades of Kusa grass and then causes the water to drip down on his own head, he is regarded, in consequence of such a bath, as one that has performed his ablutions in all the sacred waters that the wise have heard to exist in the three worlds and that are honoured and resorted to by Siddhas and Charanas. —After Arundhati had said these words, all the deities and Pitris applauded her, saying,—Excellent, Excellent.—Indeed, all the being there were highly gratified and all of them worshipped Arundhati.

" 'Brahman said,—O highly blessed one, excellent is the duty that thou hast enunciated, together with its secret ritual. Praise be to thee? I grant thee this boon, *viz.*, that thy penances will continually increase!

" 'Yama said,—I have heard from thee an excellent and agreeable discourse. Listen now to what Chitragupta has said and what is agreeable to me. Those words relate to duty with its secret ritual, and are worthy of being heard by the great Rishis, as also by men endued with faith and desirous of achieving their own good. Nothing is lost of either righteousness or sin that is committed by creatures. On days of the full moon and the new moon, those acts are conveyed to the Sun where they rest. When a mortal goes into the region of the dead, the deity of the Sun bears witness to all his acts. He that is righteous acquires the fruits of his righteousness there. I shall now tell you of some auspicious duties that are approved by Chitragupta. Water for drink, and lamps for lighting darkness, should always be given, as also sandals and umbrellas and Kapila kine with due rites. In Pushkara especially should one make the gift of a Kapila cow unto a Brahmana conversant with the Vedas. One should also always maintain one's Agnhiotra with great care. Here is another duty which was proclaimed by Chitragupta. It behoveth them that are the best of creatures to listen to what the merits are of

that duty separately. In course of time, every creature is destined to undergo dissolution. They that are of little understandings meet with great distress in the regions of the dead, for they become afflicted by hunger and thirst. Indeed, they have to rot there, burning in pain. There is no escape for them from such calamity. They have to enter into a thick darkness. I shall now tell you of those duties by performing which one may succeed in crossing such calamity. The performance of those duties costs very little but is fraught with great merit. Indeed such performance is productive of great happiness in the other world. The merits that attach to the gift of water for drink are excellent. In the next world in especial, those merits are very high. For them that make gifts of water for drink there is ordained in the other world a large river full of excellent water. Indeed, the water contained in that river is inexhaustible and cool and sweet as nectar. He who makes gifts of water in this world drinks from that stream in the world hereafter when he goes thither. Listen now to the abundant merits that attach to the giving of lamps. The man who gives lamps in this world has never to even behold the thick darkness (of Hell). Soma and Surya and the deity of fire always give him their light when he repairs to the other world. The deities ordain that on every side of such a person there should be blazing light. Verily, when the giver of lights repairs to the world of the dead, he himself blazes forth in pure effulgence like a second Surya. Hence, one should give lights while here and water for drink in especial. Listen now to what the merits are of the person who makes the gift of a Kapila cow to a Brahmana conversant with the Vedas, especially if the gift be made in Pushkara. Such a man is regarded as having made a gift of hundred kine with a bull—a gift that is productive of eternal merit. The gift of a single Kapila cow is capable of cleansing whatever sins the giver may be guilty of even if those sins be as grave Brahmanicide, for the gift of a single Kapila cow is regarded as equal in point of merit to that of a hundred kine. Hence, one should give away a Kapila cow at that Pushkara which is regarded as the senior (of the two Tirthas known by that name) on the day of the full moon in the month of Kartika. Men that succeed in making such a gift have never to encounter distress of any kind, or sorrow, or thorns giving pain. That man who gives away a pair of sandals unto a superior Brahmana that is deserving of the gift, attains to similar merits. By giving away an umbrella a person obtains comfortable shade in the next world. (He will not have to be exposed to the Sun). A gift made to a deserving person is never lost. It is certain to produce agreeable consequences to the giver!—Hearing these opinions of Chitragupta, Surya's hairs stood on their ends. Endued with great splendour, he addressed all the deities and the Pitris, saying,—Ye have heard the mysteries relating to duty, as propounded by the high-souled Chitragupta. Those human beings

who, endued with faith, make these gifts unto high-souled Brahmanas, become freed from fear of every kind. These five kinds of men, stained with vicious deeds, have no escape. Verily, of sinful behaviour and regarded as the worst of men, they should never be talked to. Indeed, they should always be avoided. Those five are he who is the slayer of a Brahmana, he who is the slayer of a cow, he who is addicted to sexual congress with other people's wives, he who is bereft of faith (in the Vedas), and he who derives his sustenances by selling the virtue of his wife. These men of sinful conduct, when they repair to the region of the dead, rot in hell like worms that live upon puss and blood. These five are avoided by the Pitris, the deities, the Snataka Brahmanas, and other regenerate persons that are devoted to the practice of penances.—'

SECTION CXXXI

"Bhishma said,—'Then all the highly blessed deities and the Pitris, and the highly-blessed Rishis also, addressing the Pramathas, said,'—Ye are all highly blessed beings. Ye are invisible wanderers of the night. Why do you afflict those men that are vile and impure and that are unclean? What acts are regarded as impediments to your power? What indeed, are those acts in consequence of which ye become incompetent to afflict men? What are those acts that are destructive of Rakshasas and that prevent you from asserting your power over the habitations of men? Ye wanderers of the night, we desire to hear all this from you!

"'The Pramathas said,—Men are rendered unclean by acts of sexual congress. They who do not purify themselves after such acts, they who insult their superiors, they who from stupefaction eat different kinds of meat, the man also who sleeps at the foot of a tree, he who keeps any animal matter under his pillow while lying down for sleep, and he who lies down or sleeps placing the head where his feet should be placed or his feet where the head should be placed,—these men are regarded by us as unclean. Verily, these men have many holes. Those also are numbered in the same class who throw their phlegm and other unclean secretions into the water. Without doubt, these men deserve to be slain and eaten up by us. Verily, we afflict those human beings who are endued with such conduct. Listen now to what those acts are which are regarded as antidotes and in consequence of which we fail to do any injury on men. Those men upon whose persons occur streaks of Gorochana, or who hold Vachas in their hands, or who make gifts of ghee with those ingredients that go by the name of Akshata, or who place ghee and Akshata on their heads, or those who abstain from meat,

1 'Pramathas' are the ghostly companions of Mahadeva. Literally, the name implies 'smiters.'—T.

are incapable of being afflicted by us. That man in whose house the sacred fire burns day and night without being ever put out, or who keeps the skin or teeth of a wolf in his abode or a hill-tortoise, or from whose habitation the sacrificial smoke is seen to curl upwards, or who keeps a cat or a goat that is either tawny or black in hue, is free from our power. Verily, those house-holders who keep these things in their houses always find them free from the inroads of even the fiercest spirits that live on carrion. Those beings also, that like us range through different worlds in pursuit of pleasure, are unable to do any injury to such houses. Hence, ye deities, should men keep such articles in their houses,—articles that are destructive of Rakshasas (and other beings of the kind). We have thus told you everything about that respecting which ye had great doubts !

SECTION CXXXII

"Blishma said,—'After this, the Grandsire Brahman, sprung from the primeval lotus and resembling the lotus (in agreeableness and fragrance), addressed the deities with Vasava, the lord of Sachi, at their head,—Yonder sits the mighty Naga who is a resident of the nether regions. Endued with great strength and energy, and with great prowess also, his name is Renuka. He is certainly a great being. Those mighty elephants endued with great energy and power, who hold the entire Earth with her hills, waters, and lakes, should be interviewed by this Renuka at your request. Let Renuka go to them and ask them about the mysteries of religion or duty !—Hearing these words of the Grandsire, the deities, with well-pleased minds, commissioned (the elephant) Renuka to where those upholders of the world are.

"Renuka, proceeding to where those elephants are, addressed them, saying,—Ye mighty creatures, I have been commanded by the deities and the Pitris to question you about the mysteries of religion and duty ! I desire to hear you discourse on that subject in detail. Ye highly-blessed ones do ye discourse on the subject as your wisdom may dictate !

"The (eight) elephants standing in the eight quarters said,—On the auspicious eighth day of the dark fortnight in the month of Kartika, when the constellation Aslesha is in the ascendant, one should make gifts of treacle and rice. Casting aside wrath, and living on regulated diet, one should make these offerings at a Sraddha, uttering these *mantras* the while.—Let Valadeva and other Nagas possessed of great strength, let other mighty snakes of huge bodies that are indestructible and eternal, and let all the other great snakes that have taken their birth in their race, make Vali offerings to me for the enhancement of my strength and energy ! Verily, let my strength be as great as that of the blessed Narayana when he raised the submerged Earth !—Uttering these

Mantras, one should make Vali offerings upon an anthill. When the maker of day retires to his chambers in the west, upon the anthill selected should offerings be made of raw sugar and rice. The anthill should previously be scattered with Gajendra flowers. Offerings should also be made of blue cloths and fragrant unguents. If offerings are made in this way, those beings that live in the nether regions, bearing the weight of the upper regions upon their heads or shoulders, become well-pleased and gratified. As regards ourselves, we also do not feel the labour of upholding the Earth, in consequence of such offerings being made to us. Afflicted with the burden we bear, even this is what we think (beneficial for men), without the slightest regard for selfish concerns. Brahmanas and Kshatriyas and Vaisyas and Sudras, by observing this rule for a full year, fasting on each occasion, acquire great merits from such gifts. We think that the making of such Vali offerings on the anthill is really fraught with very superior merits. By making such offerings, one is regarded as doing the duties of hospitality for a hundred years to all the mighty elephants that exist in the three worlds.—Hearing these words of the mighty elephants, the deities and the Pitris and the highly-blessed Rishis, all applauded Renuka.

SECTION CXXXIII

“Maheswara said,—Searching your memories excellent are the duties ye all have recited. Listen all of you now to me as I declare some mysteries relating to religion and duty. Only those persons whose understandings have been set on religion and who are possessed of faith, should be instructed in respect of those mysteries of duty and religion that are fraught with high merits. Hear what the merits are that become his who, with heart free from anxiety, gives food every day, for a month, to kine and contents himself with one meal a day throughout such period. The kine are highly blessed. They are regarded as the most sacred of all sacred things. Verily, it is they that are upholding the three worlds with the deities, the Asuras, and human beings. Respectful services rendered to them are fraught with high merit and grave consequences. That man who every day gives food to kine advances every day in religious merit. Formerly in the Krita age I had expressed my approval of these creatures. Afterwards Brahman, born of the primeval lotus, solicited me (to show kindness towards kine).¹ It is for this reason that a bull to this day stands as the device

1 'Anujnatah' literally implies 'permitted.' 'These creatures,' i. e., kine, 'were permitted by me,' means, perhaps, that they became my favourites. Brahman, it is said, solicited Maheswara to accept some kine in gift. The latter did accept some, and adopt from that time the device of the bull on his flag.—T.

on my standard overhead. I always sport with kine. Hence should kine be worshipped by all. Kine are possessed of great power. They are givers of boons. If worshipped, they would grant boons. That person who gives food to kine even for a single day receives from those beneficent creatures for that act a fourth part of the merits he may win by all his good acts in life.

SECTION CXXXIV

"Skanda said,—I shall now declare a duty that is approved of by me. Do ye listen to it with concentrated attention. That person who takes a little earth from the horns of a bull of blue complexion, smears his body therewith for three days, and then performs his ablutions, acquires great merits. Hear what those merits are. By such an act he would wash away every stain and evil, and attain to sovereign sway hereafter. As many times he takes his birth in this world, so many times does he become celebrated for his heroism. Listen now to another mystery unknown to all. Taking a vessel of copper and placing therein some cooked food after having mixed it with honey, one should offer it as Vali unto the rising Moon on the evening of the day when that luminary is at full. Do ye learn, with faith, what the merits are of the person that acts in this way. The Saddhyas, the Rudras, the Adityas, the Viswedevas, the twin Aswins, the Maruts, and the Vasus, all accept that offering. By such an offering Soma increases as also ocean, that vast receptacle of waters. This duty that is declared by me and that is unknown to all, if performed, is certainly fraught with great happiness.

"Vishnu said,—That person who, endued with faith and freed from malice, listens every day with concentrated attention to the mysteries in respect of religion and duty that are preserved by the high-souled deities and those mysteries also of the same kind that are preserved by the Rishis, has never to succumb to any evil. Such a person becomes also freed from every fear. That man who, with his senses under thorough control, reads these sections which treat of these auspicious and meritorious duties, together with their mysteries,—duties that have been declared (by the previous speakers), acquires all the merits that attach to their actual performance. Sin can never overmaster him. Verily, such a man can never be stained with faults of any kind. Indeed, one wins abundant merits by reading these mysteries (as declared), or by reciting them to others, or by hearing them recited. The deities and the Pitris eat for ever the Havi and the Kavi offered by such a creature. Both these, in consequence of the virtues of the offerer become inexhaustible. Even such is the merit that attaches to the person who, with concentrated attention, recites these mysteries to foremost of Brahmanas on days of the full moon or the new moon. Such

a person, in consequence of such an act, becomes steady in the observance of all duties. Beauty of form and prosperity also become his. He succeeds, besides this, in becoming the favourite, for all time, of the Rishis and the deities and the Pitris. If a person becomes guilty of all sins save those which are classed as grave or heinous, he becomes cleansed of them all by only listening to the recitation of these mysteries about religion and duty.

"Bhishma continued,—'Even these, O king of men, are the mysteries in respect of religion and duty dwelling in the breasts of the deities. Held in high respect by all the gods and promulgated by Vyasa, they have now been declared by me for thy benefit. One who is conversant with religion and duty thinks that this excellent knowledge is even superior (in value) to the whole Earth full of riches and wealth. This knowledge should not be imparted to one that is bereft of faith, or to one that is an athiest, or to one that has fallen away from the duties of his order, or to one that is destitute of compassion, or to one that is devoted to the science of empty disputations, or to one that is hostile to one's preceptors, or to one that thinks all creatures to be different from oneself.'"

SECTION CXXXV

"Yudhishtira said,—'Who are those persons, O Bharata, from whom a Brahmana in this world may accept his food? From whom may a Kshatriya, a Vaisya, and a Sudra take their food respectively?"

"Bhishma said,—'A Brahmana may take his food from another Brahmana or from a Kshatriya or a Vaisya, but he must never accept food from a Sudra. A Kshatriya may take his food from a Brahmana, a Kshatriya or a Vaisya. He must, however, eschew food given by Sudras who are addicted to evil ways and who partake of all manner of food without any scruple. Brahmanas and Kshatriyas can partake of food given by such Vaisyas as tend the sacred fire every day, as are faultless in character, and as perform the vow of Chaturmasya. But the man who takes food from a Sudra, swallows the very abomination of the Earth, and drinks the excretions of the human body, and partakes of the filth of all the world. He partakes of the very filth of the Earth who takes his food thus from a Sudra. Verily, those Brahmanas that take their food from Sudras, take the dirt of the Earth. If one engages in the service of a Sudra, one is doomed to perdition though one may duly perform all the rites of one's order. A Brahmana, a Kshatriya, or a Vaisya, so engaging, is doomed, although devoted to the due performance of religious rites. It is said that a Brahmana's duty consists in studying the Vedas and seeking the welfare of the human race; that a Kshatriya's duty consists in protecting men, and that a Vaisya's in promoting their material prosperity. A Vaisya lives by distributing the

fruits of his own acts and agriculture. The breeding of kine and trade are the legitimate work in which a Vaisya may engage without fear of censure. The man who abandons his own proper occupation and betakes himself to that of a Sudra, should be considered as a Sudra and on no account should any food be accepted from him. Professors of the healing art, mercenary soldiers, the priest who acts as warder of the house, and persons who devote a whole year to study without any profit, are all to be considered as Sudras. And those who impudently partake of food offered at ceremonials in a Sudra's house are afflicted with a terrible calamity. In consequence of partaking such forbidden food they lose their family, strength, and energy, and attain to the status of animals, descending to the position of dogs, fallen in virtue and devoid of all religious observances. He who takes food from a physician takes that which is no better than excrement; the food of a harlot is like urine; that of a skilled mechanic is like blood. If a Brahmana approved by the good, takes the food of one who lives by his learning, he is regarded as taking the food of a Sudra. All good men should forego such food. The food of a person who is censured by all is said to be like a draught from a pool of blood. The acceptance of food from a wicked person is considered as reprehensible as the slaying of a Brahmana. One should not accept food if one is slighted and not received with due honours by the giver. A Brahmana, who does so, is soon overtaken by disease, and his race soon becomes extinct. By accepting food from the warder of a city, one descends to the status of the lowest outcaste. If a Brahmana accepts food from one who is guilty of killing either a cow or a Brahmana or from one who has committed adultery with his preceptor's wife or from a drunkard, he helps to promote the race of Rakshasas. By accepting food from a eunuch, or from an ungrateful person, or from one who has misappropriated wealth entrusted to his charge, one taken birth in the country of the Savaras situated beyond the precincts of the middle country. I have thus duly recited to thee the persons from whom food may be accepted and from whom it may not. Now tell me, O son of Kunti, what else dost thou wish to hear from me today."

SECTION CXXXVI

"Yudhishtira said,—'Thou hast told me in full of those from whom food may be accepted, and of those from whom it should not be taken? But I have grave doubts on one point. Do thou, O sire, enlighten me; do thou tell me what expiation a Brahmana should make (for the sin he incurs) upon accepting the different kinds of food, those especially offered in honour of the gods and the oblations made to deceased ancestors.'

"Bhishma said,—I shall tell thee, O prince, how high-souled Brahmanas may be absolved from all sin incurred by accepting food

from others. In accepting clarified butter, the expiation is made by pouring oblations on the fire, reciting the Savitri hymn. In accepting sesamum, O Yudhishtira, the same expiation has to be made. In accepting meat, or honey, or salt, a Brahmana becomes purified by standing till the rising of the Sun. If a Brahmana accepts gold from any one, he becomes cleansed of all sins by silently reciting the great Vedic prayer (Gayatri) and by holding a piece of iron in his hand in the presence of the public. In accepting money or clothes or women or gold, the purification is the same as before. In accepting food, or rice boiled in milk and sugar, or sugarcane juice, or sugar cane, or oil, or any sacred thing, one becomes purified by bathing thrice in the course of the day, viz., at morn, noon and eve. If one accepts paddy, flowers, fruits, water, half-ripe barley, milk, or curdled milk, or anything made of meal or flour, the expiation is made by reciting the Gayatri prayer a hundred times. In accepting shoes or clothes at obsequial ceremonies, the sin is destroyed by reciting devoutly the same hymn a hundred times. The acceptance of the gift of land at the time of an eclipse or during the period of impurity, is expiated by observing a fast during three successive nights. The Brahmana who partakes of oblations offered to deceased ancestors, in course of the dark fortnight, is purified by fasting for a whole day and night. Without performing his ablutions a Brahmana should not say his evening prayers, nor betake himself to religious meditation, nor take his food a second time. By so doing he is purified. For this reason the Sraddha of deceased ancestors has been ordained to be performed in the afternoon and then the Brahmana who has been invited beforehand should be feasted. The Brahmana who partakes of food at the house of a dead person on the third day after the death, is purified by bathing three times daily for twelve days. After the expiration of twelve days, and going through the purification ceremonies duly, the sin is destroyed by giving clarified butter to Brahmanas. If a man takes any food in the house of a dead person, within ten days after the death, he should go through all the expiations before mentioned, and should recite the Savitri hymn and do the sin-destroying Ishti and Kushmanda penances. The Brahmana who takes his food in the house of a dead person for three nights, becomes purified by performing his ablutions thrice daily for seven days, and thus attains all the objects of his desire, and is never troubled by misfortunes. The Brahmana who takes his food in the company of Sudras is purged from all impurity by duly observing the ceremonies of purification. The Brahmana who takes his food in the company of Vaisyas is absolved from sin by living on alms for three successive nights. If a Brahmana takes his food with Kshatriyas, he should make expiation by bathing with his clothes on. By eating with a Sudra from off the same plate the Sudra loses his family respectability; the Vaisya by eating from off the same plate with a

Vaisya, loses his cattle and friends. The Kshatriya loses his prosperity, and the Brahmana his splendour and energy. In such cases, expiations should be made, and propitiatory rites should be observed, and oblations offered to the gods. The Savitri hymn should be recited and the Revati rites and Kushmanda penances should be observed with the view of destroying the sin. If any of the above four classes partake of food partly eaten by a person of any other class, the expiation is undoubtedly made by smearing the body with auspicious substances like Rochana, Durba grass, and turmeric.' "

SECTION CXXXVII

"Yudhishtira said,—'O Bharata, of the two things charity and devotion, do thou condescend to tell me, O sire, which is the better in this world? Do thou, by this, remove a great doubt from my mind.'"

"Bhishma said,—'Do thou listen to me as I recite the names of the princes who having been devoted to virtue, and having cleansed their hearts by penances and practised gifts and other acts of righteousness, undoubtedly attained to the different celestial regions. The Rishi Atreya revered by all, attained, O monarch, to the excellent celestial regions, by imparting the knowledge of the unconditional Supreme Being to his pupils. King Sivi, the son of Usinara, by offering the life of his dear son, for the benefit of a Brahmana, was translated from this world to heaven. And Pratardhana, the king of Kasi, by giving his son to a Brahmana, secured to himself unique and undying fame in this as well as in the other world. Rantideva, the son of Sangkriti, attained to the highest heaven by duly making gifts to the high-souled Vasishtha. Devavridha too went to heaven by giving a hundred-ribbed and excellent golden umbrella to a Brahmana for a sacrifice. The worshipful Amvarisha too has attained to the region of the gods, by making a gift of all his kingdom to a Brahmana of great power. King Janamejaya of the solar race, went to the highest heaven by making a gift of earrings, fine vehicles, and cows to Brahmanas. The Royal sage Vrishadarvi went to heaven by making gifts of various jewels and beautiful houses to Brahmanas. King Nimi of Vidarva, attained to heaven with his sons, friends and cattle, by giving his daughter and kingdom to the high-souled Agastya. The far-famed Rama, the son of Jamadagni attained to the eternal regions, far beyond his expectation, by giving lands to Brahmanas. Vasishtha, the prince of Brahmanas, preserved all the creatures at a time of great drought when the god Parjanya did not bestow his grateful showers upon the Earth, and for this act he has secured eternal bliss for himself. Rama the son of Dasaratha, whose fame is very high in this world, attained to the eternal regions by making gifts of wealth at sacrifices. The far-famed royal sage Kakshasena, went to heaven by duly making over to the high-souled Vasishtha the wealth

which he had deposited with him. Marutta, the son of Abikshita and the grandson of Karandhama, by giving his daughter in marriage to Angiras, immediately went to heaven. The highly devout king of Panchala, Brahmadata, attained the blessed way by giving away a precious conch-shell. King Mitrasaha, by giving his favourite wife Madayanti to the high-souled Vasishtha, ascended to Heaven. Sudyumna, the son of Manu, by causing the proper punishment to be inflicted upon the high-souled Likhita, attained to the most blessed regions. The celebrated royal sage Sahasrachitta went to the blessed regions, by sacrificing his dear life for the sake of a Brahmana. The king Satadyumna went to heaven by giving to Maudgala a golden mansion replete with all the objects of desire. In ancient times, king Sumanyu by giving to Sandilya heaps of food looking like a hill, proceeded to heaven. The Salwa prince Dyutimat of great splendour attained to the highest regions by giving his kingdom to Richika. The royal sage Madiraswa by giving his slender-waisted daughter to Hiranyahasta went to the region of the gods. The lordly Lomapada attained all the vast objects of his desire by giving his daughter Santa in marriage to Rishyasringa. The royal sage Bhagiratha, by giving his famous daughter Hansi in marriage to Kautsa, went to the eternal regions. King Bhagiratha by giving hundreds and thousands of kine with their young ones to Kohala attained to the most blessed regions. These and many other men, O Yudhishtira, have attained to heaven, by the merit of their charities and penances and they have also returned from thence again and again. Their fame will endure as long as the world will last. I have related to thee, O Yudhishtira, this story of those good householders who have attained to eternal regions by dint of their charities and penances. By their charities and by performing sacrifices and by procreating offspring, these people have attained to the heavenly regions. O foremost scion of Kurus race, by always performing acts of charity, these men applied their virtuous intellects to the performance of sacrifices and charities. O mighty prince, as night has approached I shall explain to thee in the morning whatever doubts may arise in thy mind.

SECTION CXXXVIII

"Yudhishtira said,—'I have heard from thee, O sire, the names of those kings that have ascended to Heaven. O thou whose power is great in the observance of the vow of truth by following the religion of gift. How many kinds of gift are there that should be given? What are the fruits of the several kinds of gifts respectively? For what reasons what kinds of gifts made to what persons are productive of merits? Indeed, unto what persons should what gifts be made? For what reasons are how many kinds of gifts to be made? I desire to hear all this in detail.'

"Bhishma said,—'Listen, O son of Kunti, in detail to me, O sinless one as I discourse on the subject of gifts. Indeed, I shall tell you, O Bharata, how gifts should be made unto all the orders of men. From desire of merit, from desire of profit, from fear, from free choice, and from pity, gifts are made, O Bharata ! Gifts, therefore, should be known to be of five kinds. Listen now to the reasons for which gifts are thus distributed in five classes. With mind freed from malice one should make gifts unto Brahmanas, for by making gifts unto them one acquires fame here and great felicity hereafter. (Such gifts are regarded as made from desire of merit). He is in the habit of making gifts ; or he has already made gifts to me. Hearing such words from solicitors one gives away all kinds of wealth unto a particular solicitor. (Such gifts are regarded as made from desire of profit). I am not his, nor is he mine. If disregarded, he may injure me. From such motives of fear even a man of learning and wisdom may make gifts unto an ignorant wretch. (Such gifts are regarded as made from fear). This one is dear to me I am also dear to him. Influenced by considerations like these, a person of intelligence, freely and with alacrity, make gifts unto a friend. (Such gifts are regarded as made from free choice). The persons that solicits me is poor. He is, again, gratified with a little. From considerations such as these, one should always make gifts unto the poor, moved by pity. (Gifts made from such considerations are regarded as made from pity). These are the five kinds of gift. They enhance the giver's merits and fame. The Lord of all creatures (Brahman himself) has said that one should always make gifts according to one's power.

SECTION CXXXIX

"Yudhishtira said,—'O grandsire, thou art possessed of great wisdom. Indeed, thou art fully conversant with every branch of learning. In our great race thou art the only individual that swellest with all the sciences. I desire to hear from thee discourses that are interwoven with Religion and Profit, that led to felicity hereafter, and that are fraught with wonder unto all creatures ! The time that has come is fraught with great distress. The like of it does not generally come to kinsmen and friends. Indeed, save thee, O foremost of men, we have now none else that can take the place of an instructor ! If, O sinless one, I with my brothers deserve the favour, it behoveth thee to answer the question I desire to ask thee ! This one is Narayana who is endued with every prosperity and is honoured by all the kings. Even he waits upon thee, showing thee every indulgence and honouring thee greatly. It behoveth thee to discourse unto me, through affection, for my benefit as also for that of my brothers, in the presence of Vasudeva himself and of all these kings. '

Vaisampayana continued,—"Hearing these words of king Yudhishtira

thira, Bhishma, the son of the river called after Bhagiratha, filled with joy in consequence of his affection for the monarch and his brothers, said what follows. ¹

"Bhishma said,—I shall certainly recite to thee discourses, that are delightful, on the subject, O king, of the puissance of this Vishnu as displayed in days of yore and as I have heard (from my preceptors). Listen to me also as I describe the puissance of that great god who has a bovine bull for his device. Listen to me as I narrate also the doubt that filled the mind of the spouse of Rudra and that of Rudra himself. Once on a time the righteous-souled Krishna observed a vow extending for two and ten years. For beholding him who had gone through the rite of initiation for the observance of his great vow, there came to that place Narada and Parvata, and the Island born Krishna, and Dhaumya, that foremost of silent reciters, and Devala, and Kasyapa, and Hastikasyapa. Other Rishis also, endued with Diksha and self-restraint, followed by their disciples and accompanied by many Siddhas and many ascetics of great merit, came there. The son of Devaki offered them such honours of hospitality as are deserving of the highest praise and as are offered unto the gods alone. Those great Rishis sat themselves down upon seats some of which were green and some endued with the complexion of gold and some that were fraught with the plumes of the peacock and some that were perfectly new and fresh. Thus seated, they began to converse sweetly with one another on subjects connected with Religion and duty as also with many royal sages and deities. At that time the energy, in the form of fire, Narayana, rising from the fuel that consisted of the rigid observance of his vow, issued out of the mouth of Krishna of wonderful feats. That fire began to consume those mountains with their trees and creepers and little plants, as also with their birds and deer and beasts of prey and reptiles. Soon the summit of that mountain presented a distressing and pitiful appearance. Inhabited by animals of diverse kinds which began to utter cries of woe and pain, the summit soon became bereft of every living creature. That fire of mighty flames, having consumed everything without living a remnant at last came back to Vishnu and touched his feet like a docile disciple. That crusher of foes, viz, Krishna, beholding that mountain burnt, cast a benignant look upon it and thereby brought it back to its former condition. That mountain thereupon once more became adorned with flowering trees and creepers, and once more echoed with the notes and cries of birds and deer and animals of prey and reptiles. Seeing that wonderful and inconceivable sight, all the ascetics become amazed. Their hair stood on its ends and their vision was disturbed with tears. That foremost of speakers, Narayana, beholding those Rishis thus filled

1 'Sambhrama' here means, probably, joy, or that gratification which shows itself in horripilation. It may also mean alacrity.—T.

with wonder, addressed them in these sweet and refreshing words :— Why, indeed has wonder filled the hearts of this assemblage of Rishis, these ascetics that are always free from attachment of every kind, that are divested of the idea of *meum*, and that are fully conversant with every sacred science ? It behoveth these Rishis possessed of wealth of penances and freed from every stain to explain to me truly this doubt that has arisen in my mind !

“The Rishis said,—It is thou that createst all the worlds, and it is thou that destroyest them again. It is thou that art Winter, it is thou that art Summer, and it is thou that art the season of rains. Of all the creatures, mobile and immobile, that occur on Earth, thou art the father, thou art the mother, thou art the master, and thou art the origin ! Even this, O slayer of Madhu, is a matter of wonder and doubt with us. O source of all auspiciousness, it behoveth Thee to expound to us that doubt, *viz.*, the issue of fire from Thy mouth. Our fears being dispelled we shall then, O Hari, recite to Thee what we have heard and seen !

“Vasudeva said,—The fire that issued from my mouth and that resembles the all-consuming Yuga-fire in splendour, and by which this mountain has been crushed and scorched, is nothing else than the energy of Vishnu. Ye Rishis, ye are persons that have subjugated wrath, that have brought your senses under complete control, that are endued with wealth of penances, and that are very gods in puissance. Yet ye have suffered yourselves to be agitated and distressed ! I am now engaged wholly with the observances relating to a rigid vow. Verily, in consequence of my observing the vows of an ascetic, a fire issued from my mouth. It behoves you not to suffer yourselves to be agitated. It is for observing a rigid vow that I came to this delightful and auspicious mountain. The object that has brought me here is to acquire by the aid of penances a son that would be my equal in energy. In consequence of my penances, the Soul existing in my body became transformed into fire and issued out of my mouth. That fire had repaired to behold the boon-giving Grandsire of all the universe. The Grandsire, ye foremost of ascetics, told my soul that half the energy of the great god having the bull for his device would take birth as my son. That fire, returning from its mission, has come back to me and approached my feet like a disciple desirous of serving me dutifully. Indeed, casting off its fury it has come to me back to its own proper nature. I have thus told ye, in brief, a mystery appertaining to Him who has the lotus for his origin and who is endued with great intelligence. Ye Rishis possessed of wealth of penances, ye should not give way to fear ! Ye are endued with far-reaching vision. Ye can proceed to every place without any impediment. Blazing with vows observed by ascetics, ye are adorned with knowledge and science. I now ask you to tell me something that

is highly wonderful which you have heard of or seen on Earth or in Heaven. I feel an eager desire to taste the honey of that speech which will drop from your lips, the honey that will, I am sure, be as sweet as a jet of nectar itself. If I behold anything on Earth or in Heaven, which is highly delightful and of wonderful aspect but which is unknown to all of you, ye Rishis that look like so many gods, I say that that is in consequence of my own supreme Nature which is incapable of being obstructed by anything. Anything wonderful whose knowledge dwelleth in me or is acquired by my own inspiration ceases to appear wonderful to me. Anything, however, that is recited by pious persons and that is heard from those that are good, deserves to be accepted with respect and faith. Such discourses exist on Earth for a long time and are as durable as characters engraved on rocks. I desire, therefore, to hear, at this meeting of ourselves, something dropping from the lips of persons that are good and that cannot fail to be productive of good to men!—Hearing these words of Krishna all those ascetics became filled with surprise. They began to gaze at Janarddana with those eyes of theirs that were as beautiful and large as the petals of the lotus. Some of them began to glorify him and some began to worship him with reverence. Indeed, all of them then hymned the praises of the slayer of Madhu with words whose meanings were adorned with the eternal Richs. All those ascetics then appointed Narada, that foremost of all persons conversant with speech, to gratify the request of Vasudeva.

“The ascetics said,—It behoveth thee, O Narada, to describe in full, from the beginning, unto Hrishikesa, that wonderful and inconceivable incident which occurred, O puissant one, on the mountains of Himavat and which, O ascetic, was witnessed by those of us that had proceeded thither in course of our sojourn to the sacred waters. Verily, for the benefit of all the Rishis here assembled, it behoveth thee to recite that incident!—Thus addressed by those ascetics, the celestial Rishi, viz., the divine Narada, then recited the following story whose incidents had occurred sometime before.”

SECTION CXL

“Bhishma said,—Then Narada, that holy Rishi, that friend of Narayana, recited the following narrative of the discourse between Sankara and his spouse Uma.

“Narada said,—Once on a time the righteous-souled lord of all the deities, viz., Mahadeva with the bull for his device, practised severe penances on the sacred mountains of Himavat that are the resort of Siddhas and Charanas. Those delightful mountains are overgrown with diverse kinds of herbs and adorned with various species of flowers. At that time they were peopled by the different tribes of Apsaras and crowds of ghostly beings. There the great god sat, filled with joy, and

surrounded by hundreds of ghostly beings who presented diverse aspects to the eye of the beholder. Some of them were ugly and awkward, some were of very handsome features, and some presented the most wonderful appearances. Some had faces like the lion's, some like the tiger's, and some like the elephant's. In fact, the faces of those ghostly creatures presented every variety of animal faces. Some had faces resembling that of the jackal, some whose faces resembled the pard's: some like the ape's: some like the bull's. Some of them had faces like the owl's; some like the hawk's; some had faces like those of deer of diverse varieties. The great god was also surrounded by Kinnaras and Yakshas and Gandharvas and Rakshasas and diverse other created beings. The retreat to which Mahadeva had betaken himself also abounded with celestial flowers and blazed with celestial rays of light. It was perfumed with celestial sandal, and celestial incense was burnt on every side. And it echoed with the sounds of celestial Instruments. Indeed, it resounded with the beat of Mridangas and Panavas, the blare of conches, and the sound of drums. It teemed with ghostly beings of diverse tribes that danced in joy and with peacocks also that danced with plumes outspread. Forming as it did the resort of the celestial Rishis, the Apsaras danced there in joy. The place was exceedingly agreeable to the sight. It was exceedingly beautiful, resembling Heaven itself. Its entire aspect was wonderful and, indeed, it is indescribable in respect of its beauty and sweetness. Verily, with the penances of that great deity who sleeps on mountain breasts, that prince of mountains shone with great beauty. It resounded with the chant of Vedas uttered by learned Brahmanas devoted to Vedic recitation. Echoing with the hum of bees, O Madhava, the mountain became incomparable in beauty. The ascetics, beholding the great deity who is endued with a fierce form and who looks like a great festival, became filled, O Janarddana, with great joy. All the highly blessed ascetics, the Siddhas who have drawn in their vital seed, the Maruts, the Vasus, the Saddhyas, the Viswedevas, Vasava himself, the Yakshas, the Nagas, the Pisachas, the Regents of the world, the several sacred Fires, the Winds, and all the great creatures dwelt on that mountain with minds concentrated in Yoga. All the Seasons, were present there and scattered those regions with all kinds of wonderful flowers. Diverse kinds of blazing herbs illuminated the woods and forests on that mountain. Various species of birds, filled with joy, hopped about and sang merrily on the delightful breast of that mountain. Those birds were exceedingly loveable in consequence of the notes they uttered. The high-souled Mahadeva sat, displayed in beauty, on one of the peaks that was adorned with excellent minerals, as if it served the purposes of a fine bedstead. Round his loins was a tiger-skin, and a lion-skin formed his upper garments. His sacred thread consisted of a snake. His arms were decked with a pair of red Angadas.

His beard was green. He had matted locks on his head. Of terrible features, he it is that inspires with fear the hearts of all the enemies of the gods. It is he, again, that assures all creatures by dispelling their fears. He is adored by his worshippers as the deity having the bovine bull for his device. The great Rishis, beholding Mahadeva, bowed to him by touching the ground with their heads. Endued with forgiving souls, they all became (in consequence of the sight they had obtained of the great deity) freed from every sin and thoroughly cleansed. The retreat of that lord of all creatures teeming with many terrible forms, shone with a peculiar beauty. Abounding with many large snakes, it became unapproachable and unbearable (by ordinary beings). Within the twinkling of the eye, O slayer of Madhu, everything there became exceedingly wonderful. Indeed, the abode of that great deity having the bovine bull for his device began to blaze with a terrible beauty. Unto Mahadeva seated there, came his spouse, the daughter of Himavat, surrounded by the wives of the ghostly beings who are the companions of the great deity. Her attire was like that of her lord and the vows she observed were like those of his. She held a jar on her loins that was filled with the waters of every Tirtha, and was accompanied by the presiding deities (of her own sex) of all the mountain streams. Those auspicious ladies walked in her train. The goddess approached raining flowers on every side and diverse kinds of sweet perfumes. She who loved to reside on the breast of Himavat advanced in this guise towards her great lord. The beautiful Uma, with smiling lips and desirous of playing a jest, covered from behind, with her two beautiful hands, the eyes of Mahadeva. As soon as Mahadeva's eyes were thus covered, all the regions became dark and life seemed to be extinct everywhere in the universe. The *Homa* rites ceased. The universe became suddenly deprived of the sacred Vashat also. All living creatures became cheerless and filled with fear. Indeed, when the eyes of the lord of all creatures were thus closed, the universe seemed to become sunless. Soon, however, that over-spreading darkness disappeared. A mighty and blazing flame of fire emanated from Mahadeva's forehead. A third eye, resembling another sun, appeared (on it). That eye began to blaze forth like the Yuga-fire and began to consume that mountain. The large-eyed daughter of Himavat, beholding what occurred, bowed her head unto Mahadeva endued with that third eye which resembled a blazing fire. She stood there with gaze fixed on her lord. When the mountain forests burned on every side, with their Salas and other trees of straight stems, and their delightful sandals and diverse excellent medicinal herbs, herbs of deer and other animals, filled with fright, came with great speed to the place where Hara sat and sought his protection. With those creatures almost filling it, the retreat of the great deity blazed forth with a kind of peculiar beauty. Meanwhile that fire,

swelling wildly, soared up to the very heavens and endued with the splendour and unsteadiness of lightning and looking like a dozen suns in might and effulgence, covered every side like the all-destroying Yoga-fire. In a moment, the Himavat mountains were consumed, with their minerals and summits and blazing herbs. Beholding Himavat crushed and consumed, the daughter of that prince of mountains sought the protection of the great deity and stood before him with her hands joined in reverence. Then Sarva, seeing Uma overcome by an accession of womanly mildness and finding that she was unwilling to behold her father Himavat reduced to that pitiable plight, cast benignant looks upon the mountain. In a moment the whole of Himavat was restored to his former condition and became as beautiful to look at as ever. Indeed, the mountain put forth a cheerful aspect. All its trees became adorned with flowers. Beholding Himavat restored to his natural condition, the goddess Uma, divested of every fault, addressed her lord, that master of all creatures, viz., the divine Maheswara, in these words:—

“—Uma said,—O holy one, O lord of all creatures, O deity that art armed with the trident, O thou of high vows, a great doubt has filled my mind! It behoveth thee to resolve that doubt of mine. For what reasons has this third eye appeared in thy forehead? Why also was the mountain consumed with the woods and all that belonged to it? Why also, O illustrious deity, hast thou restored the mountain to its former condition? Indeed, having burnt it once, why hast thou again caused it to be covered with trees?—

“—Maheswara said,—O goddess without any fault, in consequence of thy having covered my eyes through an act of indiscretion, the universe became in a moment devoid of light. When the universe became sunless and, therefore, all became dark, O daughter of the prince of mountains, I created the third eye desirous of protecting all creatures. The high energy of that eye crushed and consumed this mountain. For pleasing thee however, O goddess, I once more made Himavat what he was by repairing the injury!—

“—Uma said.—O holy one, why are those faces of thine which are on the east, the north, and the west, so handsome and so agreeable to look at like the very moon? And why is that face of thine which is on the south so terrible? Why are thy matted locks tawny in hue and so erect? Why is thy throat blue after the manner of the peacock's plumes? Why, O illustrious deity, is the Pinaka always in thy hand? Why art thou always a Brahmacharin with matted locks? O lord, it behoves thee to explain all these to me. I am thy spouse who seeks to follow the same duties with thee! Further, I am thy devoted worshipper, O deity having the bull for thy mark!—

“Narada continued,—Thus addressed by the daughter of the prince of mountains, the illustrious wielder of Pinaka, the puissant Mahadeva, became highly gratified with her. The great god then addressed her, saying,—O blessed lady, listen to me as I explain, with the reasons thereof, why my forms are so!—”

SECTION CXLI

"—The blessed and holy one said,—In days of yore, a blessed and foremost of women was created by Brahman, called Tilottama, by culling grains of beauty from every beautiful object in the universe. One day, that lady of beautiful face, unrivalled in the universe for beauty of form, came to me, O goddess, for circumambulating me but really impelled by the desire of tempting me. In whatever direction that lady of beautiful teeth turned, a new face of mine instantly appeared, (so eager did I become to see her). All those faces of mine became agreeable to look at. Thus, in consequence of the desire of beholding her, I became four-faced, through Yoga-puissance. Thus, I showed my high Yoga-power in becoming four-faced. With that face of mine which is turned towards the east, I exercise the sovereignty of the universe. With that face of mine which is turned towards the north, I sport with thee, O thou of faultless features ! That face of mine which is turned towards the west is agreeable and auspicious. With it I ordain the happiness of all creatures. That face of mine which is turned towards the south is terrible. With it I destroy all creatures. I live as a Brahmacharin with matted locks on my head, impelled by the desire of doing good to all creatures. The bow Pinaka is always in my hand for accomplishing the purposes of the deities. In days of yore, Indra, desirous of acquiring my prosperity, had hurled his thunder-bolt at me. With that weapon my throat was scorched. For this reason I have become blue throated.—

"—Uma said,—When, O foremost of all creatures, there are so many excellent vehicles endued with great beauty, why is it that thou hast selected a bovine bull for thy vehicle ?—

"—Maheswara said,—In days of yore, the Grandsire Brahman created the celestial cow Surabhi yielding abundant milk. After her creation there sprang from her a large number of kine all of which yielded copious quantities of milk sweet as nectar. Once on a time a quantity of froth fell from the mouth of one of her calves on my body. I was enraged at this and my wrath scorched all the kine which thereupon became diversified in hue. I was then pacified by the Master of all the worlds, viz., Brahman, conversant with all topics. It was he who gave me this bull both as a vehicle for bearing me and as a device on my banner.—

"—Uma said,—Thou hast many abodes in Heaven, of diverse forms and possessed of every comfort and luxury. Why, O holy one, dost thou reside in the crematorium, abandoning all those delightful mansions ? The crematorium is full of the hair and bones (of the dead), abounds with vultures and jackals, and is strewn with hundreds of funeral pyres. Full of carrion and muddy with fat and blood, with

entrails and bones strewn all over it, and always echoing with the howls of jackals, it is certainly an unclean place.—

—Maheswara said,—I always wander over the whole Earth in search after a sacred spot. I do not, however, see any spot that is more sacred than the crematorium. Hence, of all abodes, the crematorium pleases my heart most shaded as it generally is by branches of the banian and adorned with torn garlands of flowers. O thou of sweet smiles, the multitudes of ghostly beings that are my companions love to reside in such spots. I do not like, O goddess, to reside anywhere, without those ghostly creatures being by my side. Hence, the crematorium is a sacred abode to me. Indeed, O auspicious lady, it seems to me to be very Heaven. Highly sacred and possessed of great merit, the crematorium is much applauded by persons desirous of having holy abodes.—

—Uma said,—O holy one, O lord of all creatures, O foremost of all observers of duties and religious rites, I have a great doubt, O wielder of Pinaka, O giver of boons. These ascetics, O puissant lord, have undergone diverse kinds of austerities. In the world are seen ascetics wandering everywhere under diverse forms and clad in diverse kinds of attire. For benefiting this large assemblage of Rishis, as also myself, do thou kindly resolve, O chastiser of all foes, this doubt of mine! What indications has Religion or Duty been said to possess? How, indeed, do men become unacquainted with the details of Religion or Duty to succeed in observing them? O puissant lord, O thou that art conversant with Religion, do thou tell me this!—

—Narada continued,—When the daughter of Himavat put this question, the conclave of Rishis there present worshipped the goddess and adored her with words adorned with Richs and with hymns fraught with deep import.—

—Maheswara said,—Abstention from injury, truthfulness of speech, compassion towards all beings, tranquillity of soul, and the making of gifts to the best of one's power, are the foremost duties of the house-holder. Abstention from sexual congress with the spouses of other men, protection of the wealth and the woman committed to one's charge, unwillingness to appropriate what is not given to one, and avoidance of honey and meat,—these are the five chief duties. Indeed, Religion or Duty has many branches all of which are fraught with happiness. Even these are the duties which those embodied creatures who regard duty as superior should observe and practise. Even these are the sources of merit.—

—Uma said,—O holy one, I wish to ask thee another question about which I have great doubts. It behoveth thee to answer it and dispel my doubts. What are the meritorious duties or the four several orders? What duties appertain to the Brahmana? What to the Kshatriya? What are the indications of those duties that appertain to the Vaisya? And what kind of duties appertain to the Sudra?—

“—The holy one said,—O highly blessed lady, the question thou hast asked is a very proper one. Those persons that belong to the regenerate order are regarded as highly blessed, and are, indeed, gods on Earth. Without doubt, the observance of fasts (*i.e.*, subjugation of the senses) is always the duty of the Brahmana. When the Brahmana succeeds in properly observing all his duties, he attains to identity with Brahma.¹ The proper observance of the duties of Brahmacharyya, O goddess, are his ritual. The observance of vows and the investiture with the sacred thread are his other duties. It is by these that he becomes truly regenerate. He becomes a Brahmana for worshipping his preceptors and other seniors as also the deities. Verily, that religion which has for its soul the study of the Vedas is the source of all righteousness. Even that is the religion which those embodied creatures who are devoted to righteousness and duty should observe and practise.—

“—Uma said,—O holy one, my doubts have not been dispelled. It behoveth thee to explain in detail what the duties are of the four respective orders of men !—

“—Maheswara said,—Listening to the mysteries of religion and duty, observance of the vows indicated in the Vedas, attention to the sacred fire, and accomplishment of the business of the preceptor, leading a mendicant life, always bearing the sacred thread, constant recitation of the Vedas, and rigid observance of the duties of Brahmacharyya, are the duties of the Brahmana. After the period of study is over, the Brahmana, receiving the command of his preceptor, should leave his preceptor's abode for returning to his father's house. Upon his return he should duly wed a wife that is fit for him. Another duty of the Brahmana consists of avoiding the food prepared by the Sudra. Walking along the path of righteousness, always observing fasts and the practices of Brahmacharyya, are his other duties.² The house-holder should keep up his domestic fire for daily worship. He should study the Vedas. He should pour libations in honour of the Pitris and the deities. He should keep his senses under proper control. He should eat what remains after serving gods and guests and all his dependants. He should be abstemious in food, truthful in speech, and pure both externally and internally. Attending to guests is another duty of the householder, as also the keeping up of the three sacrificial fires. The householder should also attend to the ordinary sacrifices that go by the name of Ishti and should also dedicate animals to the deities according to the ordinances. Indeed,

1 'Upavasa' here, as explained by the Commentator, is used for 'Indriyajaya' or subjugation of the senses.—T.

2 He who takes his meals at the proper hours is said to observe fasts. He who avoids sexual congress with other women and associates with only his wedded spouse and that at her season, is said to observe Brahmacharyya.—T.

the performance of sacrifices is his highest duty as also a complete abstention from injury to all creatures. Never to eat before serving the deities and guests and dependants is another duty of the householder. The food that remains after serving gods and guests and dependants is called Vighasa. The householder should eat Vighasa. Indeed, to eat after the members of one's family including servants and other dependants, is regarded as one of the especial duties of the regenerate householder, who should, besides, be conversant with the Vedas. The conduct of husband and wife, in the case of the householder, should be equal. He should every day make offerings of flowers and other articles unto those deities that preside over domesticity. The householder should take care that his house is every day properly rubbed (with cowdung and water). He should also observe fasts every day. Well-cleaned and well-rubbed, his house should also be every day fumigated with the smoke of clarified butter poured on his sacred fire in honour of the deities and the Pitris. Even these are the duties appertaining to the house holder's mode of life as observable by a regenerate person. Those duties really uphold the world. Verily, those duties always and eternally flow from those righteous persons among the Brahmanas that lead a life of domesticity. Do thou listen to me with concentrated attention, O goddess, for I shall now tell thee what the duties are which appertain to the Kshatriya and about which thou hast asked me. From the beginning it has been said that the duty of the Kshatriya is to protect all creatures. The king is the acquirer of a fixed share of the merits earned by his subjects. By that means the king becomes indued with righteousness. That ruler of men who rules and protects his subjects righteously, acquires, by virtue of the protection he offers to others, many regions of felicity in the world to come. The other duties of a person of the kingly order consist of selfrestraint and Vedic study, the pouring of libations on the sacred fire, the making of gifts, study, the bearing of the sacred thread, sacrifices the performance of religious rites, the support of servants and dependants, and perseverance in acts that have been begun. Another duty of his is to award punishments agreeably to the offences committed. It is also his duty to perform sacrifices and other religious rites according to the ordinances laid down in the Vedas. Adherence to the practice of properly judging the disputes of litigants before him, and a devotion to truthfulness of speech, and interference for aiding the distressed, are the other duties by discharging which the king acquires great glory both here and hereafter. He should also lay down his life on the field of battle, having displayed great prowess on behalf of kine and Brahmanas. Such a king acquires in Heaven such regions of felicity as are capable of being won by the performance of Horse-sacrifices. The duties of the Vaisya always consist of the keeping of cattle and agriculture, the pouring of libations on the sacred fire, the

making of gifts, and study. Trade, walking in the path of righteousness, hospitality, peacefulness, self-restraint, welcoming of Brahmanas, and renouncing things (in favour of Brahmanas), are the other eternal duties of the Vaisya. The Vaisya, engaged in trade and walking in the path of righteousness, should never sell sesame and perfumery and juices or liquid substances. He should discharge the duties of hospitality towards all. He is at liberty to pursue religion and wealth and pleasure according to his means and as much as is judicious for him. The service of the three regenerate classes constitute, the high duty of the Sudra. That Sudra who is truthful in speech and who has subdued his senses is regarded as having acquired meritorious penances. Verily, the Sudra, who having got a guest, discharges the duties of hospitality towards him, is regarded as acquiring the merit of high penances. That intelligent Sudra whose conduct is righteous and who worships the deities and Brahmanas, becomes indued with the desirable rewards of righteousness. O beautiful lady, I have thus recited to thee what the duties are of the four orders. Indeed, O blessed lady, I have told thee what their respective duties are. What else dost thou wish to hear?—

“—Uma said.—Thou hast recited to me what the respective duties are of the four orders, auspicious and beneficial for them. Do thou now tell me, O holy one, what the common duties are of all the orders !

“—Maheswara said.—The foremost of all beings in the universe, viz., the Creator Brahman, ever desirous of righteous accomplishments, created the Brahmanas for rescuing all the worlds. Among all created beings, they are, verily, gods on Earth. I shall at the outset tell thee what the religious acts are which they should do and what the rewards are which they win through them. That religion which has been ordained for the Brahmanas is the foremost of all religions. For the sake of the righteousness of the world, three religions were created by the Self-born. Whenever the world is created (or re-created), those religions are created by the Grandsire. Do thou listen. These are the three eternal religions. The religion that is propounded in the Vedas is the highest; that which is propounded in the Smritis is the next in the order of importance; the third in importance is that which is based upon the practices of those who are regarded righteous. The Brahmana possessed of learning should have the three Vedas. He should never make the study of the Vedas (or recitation of the scriptures) the means of his living.¹ He should devote himself to the three well-known acts (of making gifts, studying the Vedas, and performing sacrifices). He should transcend the three (viz., lust, wrath, and covetousness). He should be the friend of all creatures. A person that possesses these attributes is called a Brahmana. The lord of the universe declared these six acts for

1 To sell the Vedas or any kind of knowledge is a great sin.—T.

the observance of Brahmanas. Listen to those eternal duties. The performance of sacrifices, officiating at the sacrifices of others, the making of gifts, the acceptance of gifts, teaching, and study, are the six acts by accomplishing which a Brahmana wins religious merit. Verily, the daily study of the Vedas is a duty. Sacrifice is (another) eternal duty. The making of gifts according to the measure of his power and agreeably to the ordinance, is, in his case, much applauded. Tranquillity of mind is a high duty that has always been current among them that are righteous. House-holders of pure mind are capable of earning very great merit. Indeed, he who cleanses his soul by the performance of the five sacrifices, who is truthful in speech, who is free from malice, who makes gifts, who treats with hospitality and honour all regenerate guests, who lives in well-cleaned abodes, who is destitute of pride, who is always sincere in his dealings, who uses sweet and assuring words towards others, who takes a pleasure in serving guests and others arrived at his abode, and who eats the food that remains after the requirements have been gratified of all the members of his family and dependants, wins great merit. That man who offers water to his guests for washing their feet and hands, who presents the Arghya for honouring the recipient, who duly gives seats, and beds, and lamps for lighting the darkness, and shelter to those that come to his abode, is regarded as highly righteous. That householder who rises at dawn and washes his mouth and face and serves food to his guests, and having honoured them duly dismisses them from his abode and follows them (as a mark of honour) for a little distance, acquires eternal merit. Hospitality towards all, and the pursuit of the aggregate of three, are the duties of the householder. The duties of the Sudra consist in the pursuit of the aggregate of three. The Religion ordained for the householder is said to have Pravritti for its chief indication. Auspicious, and beneficial to all creatures, I shall expound it to thee. The house-holder should always make gifts according to the measure of his power. He should also perform sacrifices frequently after the same manner. Indeed, he who wishes to achieve his own good should always achieve meritorious acts. The house-holder should acquire wealth by righteous means. The wealth thus acquired should be carefully divided into three portions, keeping the requirements of righteousness in view. With one of those portions he should accomplish all acts of righteousness. With another he should seek to gratify his cravings for pleasure. The third portion he should lay out for increasing. The Religion of Nivritti is different. It exists for Emancipation (from re-birth by absorption into Brahma). I shall tell thee the conduct that constitutes it. Listen to me in detail, O goddess. One of the duties inculcated by that religion is compassion towards all creatures. The man that follows it should not reside in one place for more than one day. Desirous of achieving Emancipation, the

followers of this Religion free themselves from the bonds of hope (or desire). They have no attachment to habitation, to the Kamandalu they bear for keeping water, to the robes that cover their loins, or the seat whereupon they rest, or the triple stick they bear in their hands, or the bed they sleep on, or the fire they want, or the chamber that houses them. A follower of this Religion sets his heart upon the workings of his soul. His mind is devoted to Supreme Brahma. He is filled with the idea of attaining to Brahma. He is always devoted to Yoga and the Sankhya Philosophy. He desires no other shelter than the foot of a tree. He houses himself in empty abodes of men. He sleeps on the banks of rivers. He takes a pleasure in staying by such banks. He is freed from every attachment, and from every tie of affection. He merges the existence of his own soul into the Supreme Soul. Standing like a stake of wood, and abstaining from all food, he does only such acts as point to Emancipation. Or, he may wander about, devoted to Yoga. Even these are the eternal duties of a follower of the Religion of Nivritti. He lives aloof from his species. He is freed from all attachments. He never resides in the same place for more than a day. Freed from all bonds he roves over the world. Emancipated from all ties, he never sleeps on even the same river-bank for more than a day. Even this is the religion of persons conversant with Emancipation as declared in the Vedas. Even this is the righteous path that is trodden by the righteous. He who follows in this track leaves no vestige behind. Vikshus (or followers of the religion of Emancipation) are of four kinds. They are Kutichakas, Vahudakas, Hansas, and Paramahansas. The second is superior to the first, the third to the second, and the fourth to the third. There is nothing superior to the Paramahansa ; nor is there anything inferior to it or beside it or before it. It is a condition that is divested of sorrow and happiness ; that is auspicious and freed from decrepitude and death and that knows no change.¹

“—Uma said,—Thou hast recited the religion of the householders, that of Emancipation, and that which is based upon the observances of the righteous. These paths are high and exceedingly beneficial to the world of living creatures. O thou that art conversant with every religion, I desire now to hear what is the high religion of the Rishis. I always have a liking for those that dwell in ascetic retreats. The perfume that emanates from the smoke of the libations of clarified butter poured on the sacred fire seems to pervade the entire retreats and make them delightful. Marking this, O great god, my heart becomes always filled with delight. O puissant deity, I have doubts respecting the reli-

¹ The correct reading of the latter half of the first line is *nabaram natirogratah*. The Commentator explains, this means that 'there is nothing inferior to it or beside it or before it. In the first part of the first line it has been said that there is nothing superior to it. The sense is that it includes all, being as comprehensive as Brahma.—T.

gion of the ascetics. Thou art conversant with the details of all religions. Do thou enlighten me, O god of gods, in detail respecting this topic truly about which I have asked thee, O great deity!—

The blessed and holy one said,—Yes, I shall recite to thee the high and excellent religion of the ascetics. By following the dictates of that religion, O auspicious lady, the ascetics attain to success through the severe penances they practise. O highly blessed one, do thou hear, from the beginning, what the duties are of those righteous Rishis that are conversant with every duty and that are known by the name of Phenapas. The Grandsire Brahman (during the days he devoted to the observance of penances) drank some nectar (in the form of water). That water had flowed in heaven from a great sacrifice. The froth of that water is highly auspicious and (in consequence of Brahman having drunk it) it partook of His own nature. Those Rishis that subsist upon the measure of froth that thus issued (from the water indicated) are called Phenapas (Froth-eaters). Even this is the conduct of those pure-souled Rishis, O lady possessed of wealth of penances! Listen now to me as I explain to thee who the Valikhillyas are. The Valikhillyas are ascetics that have won success by their penances. They reside in the solar disc. Adopting the means of subsistence that is, followed by the birds, those Rishis, conversant with every duty of righteousness, live according to the Unccha mode. Their attire consists of deer-skins or barks of trees. Freed from every couple of opposites, the Valikhillyas, possessed of wealth of penances, walk in this track of righteousness. They are as big as a digit of the thumb. Distributed into classes, each class lives in the practice of the duties assigned to it. They desire to only practise penance. The merits they win by their righteous conduct are very high. They are regarded as having attained to an equality with the gods and exist for the accomplishment of the purposes of the gods. Having burnt off all their sins by severe penances, they blaze forth in effulgence, illuminating all the points of the compass. Others, called Chakracharas, are indued with cleansed souls and devoted to the practice of compassion. Righteous in their conduct and possessed of great sanctity, they live in the region of Soma. Thus residing near enough to the region of the Pitris, they duly subsist by drinking the rays of Soma. There are others called Samprakshalas and Asmakuttas and Dantolukhalas.¹ These live near the Soma-drinking deities and others that drink flames of fire. With their wedded spouses, and with passions under complete control, they too subsist upon the rays of Soma. They pour libations of clarified butter on the sacred fire, and adore the Pitris

1 'Samprakshalas' are those Rishis who wash all their utensils daily so that nothing is stored for them for the next day. 'Asmakuttas' are those that use only two pieces of stone for husking their grain. 'Dantolukhalas' are those that use their teeth for purposes of husking the grain they eat.—T

under proper forms. They also perform the well-known sacrifices. Even this is said to constitute their religion. This religion of the Rishis, O goddess, is always observed by these who are houseless and who are free to rove through every region including that of the gods. There are, again, other classes about whom I shall speak presently. Do thou listen. It is necessary that they who observe the different religions of the Rishis, should subjugate their passions and know the Soul. Indeed, in my opinion, lust and wrath should be completely conquered. With corn (wealth) acquired by the *Unccha* mode, they should discharge the following duties, *viz.*, the pouring of libations on the sacred fire, occupying a fixed seat employing oneself the while in the sacrifice called *Dharmaratri*, performance of the *Soma*-sacrifice, acquisition of especial knowledge, the giving of sacrificial presents which forms the fifth, the daily performance of sacrifices, devotion to the worship of the *Pitris* and the deities, hospitality towards all. Abstention from all luxurious viands prepared from cow's milk, taking a pleasure in tranquillity of heart, lying on bare rocks or the earth, devotion to *Yoga*, eating potherbs and leaves of trees, and subsisting upon fruits and roots and wind and water and moss, are some of the practices of the Rishis by which they attain to the end that belongs to persons unsubjugated (by the world). When the smoke has ceased to curl upwards from a house, when the husking machine has ceased to ply, when the hearth-fire has been extinguished, when all the inmates have taken their food, when dishes are no longer carried from room to room, when mendicants have ceased to walk the streets, it is then that the man who is devoted to the religion of truth and tranquillity of soul, desiring to have a guest (but finding his desire ungratified), should eat what remnant of food may still occur in the house. By acting in this way, one becomes a practiser of the religion of the *Munis*. One should not be arrogant; nor proud; nor cheerless and discontented; nor wonder at anything. Indeed, one should behave equally towards friends and foes. Verily, one who is the foremost of all persons conversant with duties should also be friendly towards all creatures."

SECTION CXLII

"—Uma said,—Forest recluses reside in delightful regions, among the springs and fountains of rivers, in bowers by the sides of streams and rills, on hills and mountains, in woods and forests, and in sacred spots full of fruits and roots. With concentrated attention and observant of vows and rules, they dwell in even such places. I desire, O *Shankara*, to hear the sacred ordinances which they follow. These recluses, O god of all gods, are persons that depend, for the protection of their bodies, upon themselves alone!"—

1 'Swasarirapa-jivishu' implies persons that do not stand in need of the services of others for the support of their bodies.—T.

“—Maheswara said,—Do thou hear with concentrated attention what the duties are of forest recluses. Having listened to them with one mind, O goddess, do thou set thy heart upon righteousness! Listen then to what the acts are that should be practised by righteous recluses crowned with success, observant of rigid vows and rules, and residing in woods and forests. Performing ablutions thrice a day, worshipping the Pitris and the deities, pouring libations on the sacred fire, performing of those sacrifices and rites that go by the name of Ishti-homa, picking up the grains of Nivara-paddy, eating fruits and roots, and using oil that is pressed out from Inguda and castor seeds, are their duties. Having gone through the practices of Yoga and become crowned with (ascetic) success and freed from lust and wrath, they should seat themselves in the attitude called *Virasana*. Indeed, they should reside in those places which are inaccessible to cowards.¹ Observant of the excellent ordinances relating to Yoga, sitting in summer in the midst of four fires on four sides with the sun overhead, duly practising what is called *Manduka* Yoga, and always seated in the attitude called *Virasana*, and lying on bare rocks or the earth, these men, with hearts set upon righteousness, must expose themselves to cold and water and fire. They subsist upon water or air or moss. They use two pieces of stones only for husking their corn. Some of them use their teeth only for such a purpose. They do not keep utensils of any kind (for storing anything for the day to come). Some of them clothe themselves with rags and barks of trees or deerskins. Even thus do they pass their lives for the measure of time allotted to them, according to the ordinances (set forth in the scriptures). Remaining in woods and forests, they wander within woods and forests, live within them, and are always to be found within them. Indeed, these forest-recluses entering into woods and forests live within them as disciples, obtaining a preceptor, live with him. The performance of the rites of Homa is their duty, as also the observance of the five sacrifices. A due observance of the rules about distribution (in respect of time) of the fivefold sacrifices as laid down in the Vedas, devotion to (other) sacrifices, forming the eighth, observance of the *Chaturmashya*, performance of the *Purnamashya*, and other sacrifices, and performance of the daily sacrifices, are the duties of these men dissociated from wives, freed from every attachment, and cleansed from every sin. Indeed, they should live even thus in the forest. The sacrificial ladle and the water-vessel are their chief wealth. They are always devoted to the three fires. Righteous in their conduct and adhering to the path of virtue, they attain to the highest end. These *Munis*, crowned with (ascetic) success and ever devoted to the religion of Truth, attain to the highly sacred region of Brahman or the eternal

¹ The great forests are called 'Virasthana' for cowards cannot enter or reside in them.—T.

region of Soma. O auspicious goddess, I have thus recited to thee, in brief, the outlines of the religion that is followed by forest recluses and that has many practices in detail.—

“—Uma said,—O holy one, O lord of all creatures, O thou that art worshipped by all beings, I desire to hear what the religion is of those conclaves of Munis that are followers of the scriptures treating of ascetic success. Do thou recite it to me. Residing in woods and forests and well-accomplished in the scriptures of success, some amongst them live and act as they like, without being restrained by particular practices ; others have wives. How, indeed, have their practices been laid down ?—

“—Mahadeva said,—O goddess, the shaving of the head and the wearing of the brown robes are the indications of those recluses that rove about in freedom ; while the indications of those that sport with wedded wives consist in passing their nights at home. Performing ablutions three times a day is the duty of the classes, while the Homa, with water and fruits from the wilderness, belongs to the wedded recluses as performed by the Rishis in general. Absorption in Yoga-meditation, and adherence to those duties that constitute righteousness and that have been laid down as such (in the scriptures and the Vedas) are some of the other duties prescribed for them. All those duties also of which I have spoken to thee before as appertaining to recluses residing in forest, are the duties of these also. Indeed, if those duties are observed, they that observe them attain to the rewards that attach to severe penances. Those forest recluses that lead wedded lives should confine the gratification of their senses to these wedded wives of theirs. By indulging sexual congress with their wives at only those times when their seasons come, they conform to the duties that have been laid down for them. The religion which these virtuous men are to follow is the religion that has been laid down and followed by the Rishis. With their eyes set upon the acquisition of righteousness, they should never pursue any other object of desire from a sense of unrestrained caprice. That man who makes the gift unto all creatures of an assurance of perfect harmlessness or innocence, freed as his soul becomes from the stain of malice or harmfulness, becomes endued with righteousness. Verily, that person who shows compassion to all creatures, who adopts as a vow a behaviour of perfect sincerity towards all creatures, and who constitutes himself the soul of all creatures, becomes endued with righteousness. A bath in all the Vedas, and a behaviour of sincerity towards all creatures, are looked upon as equal in point of merit ; or, perhaps, the latter is a little distinguished above the other in point of merit. Sincerity, it has been said, is Righteousness ; while insincerity or crookedness is the reverse. That man who conducts himself with sincerity becomes endued with Righteousness. The man who is always devoted to sincerity

of behaviour, succeeds in attaining to a residence among the deities. Hence he who wishes to achieve the merit of righteousness should become endued with sincerity. Possessed of a forgiving disposition and of self-restraint, and with wrath under complete subjection, one should transform oneself into an embodiment of Righteousness and become freed from malice. Such a man, who becomes devoted, besides, to the discharge of all the duties of Religion, becomes endued with the merit of Righteousness. Freed from drowsiness and procrastination, the righteous souled person, who adheres to the path of Righteousness to the best of his power, and becomes possessed of pure conduct, and who is venerable in years, comes to be regarded as equal to Brahma himself.—

“—Uma said,—By what course of duties, O god, do those ascetics who are attached to their respective retreats and possessed of wealth of penances, succeed in becoming endued with great splendour? By what acts, again, do kings and princes who are possessed of great wealth, and others who are destitute of wealth, succeed in obtaining high rewards? By what acts, O god, do denizens of the forest succeed in attaining to that place which is eternal and in adorning their persons with celestial sandal-paste? O illustrious god of three eyes, O destroyer of the triple city, do thou dispel this doubt of mine connected with the auspicious subject of the observance of penances by telling everything in detail.

“—The illustrious deity said,—Those who observe the vows relating to fasts and restrain their senses, who abstain from injury of any kind to any creature, and who practise truthfulness of speech, attain to success and ascending to Heaven sport in felicity with the Gandharvas as their companions, freed from every kind of evil. The righteous-souled man who lies down in the attitude which appertains to Manduka-Yoga, and who properly and according to the ordinance performs meritorious acts after having taken the Diksha, sports in felicity in the next world in the company of the Nagas. That man who lives in the company of deer and subsists upon such grass and vegetables as fall off from their mouths, and who has undergone the Diksha and attends to the duties attached to it, succeeds in attaining to Amaravati (the mansions of Indra). That man who subsists upon the moss he gathers and the fallen leaves of trees that he picks up, and endures all the severities of cold, attains to a very high place. That man who subsists upon either air or water, or fruits and roots, attains in after life to the affluence that belongs to the Yakshas and sports in felicity in the company of diverse tribes of Apsaras. Having practised for two and ten years, according to the rites laid down in the ordinances, the vow relating to the endurance of the five fires in the summer season, one becomes in one's next life a king. That man who, having observed vows with respect to food, practises penances for two and twelve years,

carefully abstaining from all interdicted food, and forbidden hours as well, during the period, becomes in his next life a ruler of Earth.¹ That man who sits and lies on the bare ground with the cope of the firmament alone for his shelter, observes the course of duties that attach to Diksha, and then casts off his body by abstaining from all food, attains to great felicity in Heaven. The rewards of one who sits and lies down upon the bare ground (with the welkin alone for his shelter) are said to be excellent vehicles and beds, and costly mansions possessed of the resplendence of the moon, O lady! That man who having subsisted upon abstemious diet and observes diverse excellent vows, lives depending upon his own self and then casts off his body by abstaining from all food, succeeds in ascending to Heaven and enjoying all its felicity. That man who having lived in entire dependence upon his own self, observes for two and ten years the duties that appertain to Diksha, and at last casts off his body on the great ocean, succeeds in attaining to the regions of Varuna after death. That man who living in entire dependance upon his own self observes the duties that attach to Diksha for two and ten years, and pierces his own feet with a sharp stone, attains to the felicity of the region that belongs to the Guhyakas. He who cultivates self with the aid of self, who frees himself from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, &c.,) who is freed from every kind of attachment, and who mentally observes for two and ten years such a course of conduct after Diksha, attains to Heaven and enjoys every happiness with the deities as his companions. He who lives in entire dependence upon his own self and observes for two and ten years the duties that attach to Diksha and finally casts off his body on the fire as an oblations to the deities, attains to the regions of Brahman and is held in high respect there. That regenerate man, O goddess, who having properly gone through the Diksha keeps his senses under subjugation, and placing his Self on Self frees himself from the sense of *meum*, desirous of achieving righteousness, and sets out, without a covering for his body, after the due observance of the duties of Diksha for two and ten years and after having placed his sacred fire on a tree, and walks alone the path that belongs to heroes and lies down (when need for lying down comes) in the attitude of heroes, and conducts himself always after the manner of heroes, certainly attains to the end that is reserved for heroes.² Such a man repairs to the eternal region of Sakra where he becomes crowned with

1 'Marum samsadhya' implies abstension from even air and water as food or means of subsistence.—T.

2 It should be noted that the word 'Vira' in the various compounds in which, it occurs here, does not mean heroes of war. On the other hand, it signifies heroes of righteousness and penances. The path of heroes is the forest, for cowards cannot go there. The attitude of heroes is a kind of attitude for Yogins to sit in.—T.

the fruition of all his wishes and where he sports in joy, his person decked with garlands of celestial flowers and celestial perfumes. Indeed, that righteous-souled person lives happily in Heaven, with the deities as his companions. The hero, observant of the practices of heroes and devoted to that Yoga which belongs to heroes, living in the practice of Goodness, having renounced everything, undergone the Diksha, subjugated his senses, and observing purity of both body and mind, is sure to attain to that path which is reserved for heroes. Eternal regions of happiness are his. Riding on a car that moves at the will of the rider, he roves through all those happy regions as he likes. Indeed, dwelling in the region of Sakra, that blessed person always sports in joy, freed from every calamity.'

SECTION CXLIII

"—Uma said,—O holy one, O thou that hadst torn off the eyes of Bhaga and the teeth of Pushan, O destroyer of the sacrifice of Daksha, O three-eyed, deity, I have a great doubt. In days of yore, the illustrious Self-born created the four orders. Through the evil consequence of what acts doth a Vaisya become a Sudra? Through what acts doth a Kshatriya become a Vaisya and a regenerate person (Brahmana) becomes a Kshatriya? By what means may such degradation of castes be prevented? Through what acts does a Brahmana take birth in his next life, in the Sudra order? Through what acts, O puissant deity, does a Kshatriya also descend to the status of Sudra? O sinless one, O lord of all created beings, do thou, O illustrious one, dispel this doubt of mine. How, again, can the three other orders naturally succeed in attaining to the status of Brahmanhood?

"The illustrious one said,—The status of a Brahmana, O goddess, is exceedingly difficult to attain. O auspicious lady, one becomes a Brahmana through original creation or birth. After the same manner the Kshatriya, the Vaisya, and the Sudra, all become so through original creation. Even this is my opinion.¹ He, however, that is born a Brahmana falls away from his status through his own evil acts. Hence, the Brahmana, after having attained to the status of the first order, should always protect it (by his acts). If one who is a Kshatriya or Vaisya lives in the practice of those duties that are assigned to the Brahmana, after the manner of a Brahmana he becomes (in his next life) a Brahmana. That Brahmana who casts off the duties of his order for following those assigned for the Kshatriya, is regarded as one that has fallen away from the status of a Brahmana and that has become a

¹ 'Nisargat' is literally through creation or original nature, or 'birth.' Of course, what is implied is that one becomes a Brahmana, or Kshatriya, or Vaisya or Sudra, through original creation as such, by the Self-born, that is, birth.—T.

Kshatriya. That Brahmana of little understanding, who, impelled by cupidity and folly, follows the practices assigned to Vaisyas, forgetful of his status as a Brahmana that is exceedingly difficult to attain, comes to be regarded as one that has become a Vaisya. Similarly one that is a Visya by birth may, by following the practices of a Sudra, become a Sudra. Indeed, a Brahmana, falling away from the duties of his own order, may descend to the status of even a Sudra. Such a Brahmana, falling away from the order of his birth and turned out of it, without attaining to the region of Brahman (which is his goal if he duly observes his own duties), sinks into Hell and in his next birth becomes born as a Sudra. A highly blessed Kshatriya or a Vaisya, that abandons those practices of his that are consistent with the duties laid down for his order, and follows the practices laid down for the Sudra, falls away from his own order and becomes a person of mixed caste. It is in this way that a Brahmana, or a Kshatriya, or a Vaisya, sinks into the status of a Sudra. That man who has attained to clearness of vision through practice of the duties of his own order, who is endued with knowledge and science, who is pure (in body and mind), who is conversant with every duty and devoted to the practice of all his duties, is sure to enjoy the rewards of righteousness. I shall now recite to thee, O goddess, a saying uttered by Brahman (the Self-born) on this subject. Those that are righteous and desirous of acquiring merit always pursue with firmness the culture of the soul. The food that comes from cruel and fierce persons is censurable. So also is the food that has been cooked for serving a large number of persons. The same is said of the food that is cooked in view of the first Sraddha of a deceased person. So also is the food that is strained in consequence of the usual faults and the food that is supplied by a Sudra. These should never be taken by a Brahmana at any time.¹ The food of a Sudra, O goddess, is always disapproved of by the high-souled deities. Even this, I think, is the authority enunciated by the Grandsire with his own mouth. If a Brahmana, who has set up the sacred fire and who performs sacrifices, were to die with any portion of a Sudra's food remaining undigested in his stomach, he is sure to take birth in his next life as a Sudra. In consequence of those remains of a Sudra's food in his stomach, he falls away from the status of a Brahmana. Such a Brahmana becomes invested with the status of a Sudra. There is no doubt in this. This Brahmana in his next life becomes invested with the status of that order upon whose food he subsists through life or with the undigested portion of whose food in his

1 'Ugra' means a fierce or cruel person. It is also applied to signify a person of a mixed caste whose occupation is the slaughter of animals in the chase. The Commentator is silent. I think, the food supplied by a fierce or cruel person is meant here. What is said in this Verse is that the several kinds of food spoken of here should be renounced by a good Brahmana.—T.

stomach he breathes his last.¹ That man who having attained to the auspicious status of a Brahmana which is so difficult to acquire, disregards it and eats interdicted food, falls away from his high status. That Brahmana who drinks alcohol, who becomes guilty of Brahmanicide or mean in his behaviour, or a thief, or who breaks his vows, or becomes impure, or unmindful of his Vedic studies, or sinful, or characterised by cupidity, or guilty of cunning or a cheat or who does not observe vows, or who weds a Sudra woman, or who derives his substance by pandering to the lusts of other people or who sells the Soma plant, or who serves a person of an order below his, falls away from his status of Brahmanhood.² That Brahmana who violates the bed of his preceptor, or who cherishes malice towards him, or who takes a pleasure in speaking ill of him, falls away from the status of Brahmandood even if he be conversant with Brahma. By these good acts, again, O goddess, when performed, a Sudra becomes a Brahmana, and a Vaisya becomes a Kshatriya. The Sudra should perform all the duties laid down for him, properly and according to the ordinance. He should always wait, with obedience and humility, upon person of the three other orders and serve them with care. Always adhering to the path of righteousness, the Sudra should cheerfully do all this. He should honour the deities and persons of the regenerate orders. He should observe the vow of hospitality to all persons. With senses kept under subjection and becoming abstemious in food, he should never approach his wife except in her season. He should ever search after persons that are holy and pure. As regards food, he should eat that which remains after the needs of all persons have been satisfied. If indeed, the Sudra desires to be a Vaisya (in his next life), he should also abstain from meat of animals not slain in sacrifices. If a Vaisya wishes to be a Brahmana (in his next life), he should observe even these duties. He should be truthful in speech, and free from pride or arrogance. He should rise superior to all pairs of opposites (such as heat and cold, joy and sorrow, &c.) He should be observant of the duties of peace and tranquility. He should adore the deities in sacrifices, attend with devotion to the study and recitation of the Vedas, and become pure in body and mind. He should keep his senses under subjection, honour the Brahmanas, and seek the welfare of all the orders. Leading the domestic mode of life and eating only twice a day at the prescribed hours he should gratify

1 The sense is this : if a Brahmana dies with any portion of the food of a Sudra, a Vaisya, or a Kshatriya in his stomach, in his next life he has to take birth as a Sudra, a Vaisya, or a Kshatriya. If, again, during life he subsists upon food supplied to him by a Sudra, a Vaisya, or a Kshatriya, he has to take birth in his next life as a Sudra, a Vaisya, or a Kshatriya.—T.

2 'Kundasin' means a pander. It may also imply one who eats from off the vessel in which the food eaten has been cooked without, that is, using plates or leaves.—T.

his hunger with only such food as remains after the needs have been satisfied of all the members of his family with dependants and guests. He should be abstemious in food, and act without being impelled by the desire of reward. He should be free from egotism. He should adore the deities in the *Agnihotra* and pour libations according to the ordinance. Observing the duties of hospitality towards all persons, he should, as already said, eat the food that remains after serving all others for whom it has been cooked. He should according to the ordinance laid down, worship the three fires. Such a Vaisya of pure conduct takes birth in his next life in a high Kshatriya family.¹ If a Vaisya, after having taken birth as a Kshatriya, goes through the usual purificatory rites, becomes invested with the sacred thread, and betakes himself to the observance of vows, he becomes, in his next life, an honoured Brahmana. Indeed, after his birth as a Kshatriya he should make presents, adore the deities in great sacrifices with plentiful Dakshinas, study the Vedas, and desirous of attaining to Heaven should worship the three fires. He should interfere for dispelling the sorrows of the distressed, and should always righteously cherish and protect those subjects that own his sway. He should be truthful, and do all acts that have truth in them, and seek happiness in conduct like this. He should award punishments that are righteous, without laying aside the rod of chastisement for good. He should induce men to do righteous deeds. Guided by considerations of policy (in the matter of swaying his people), he should take a sixth of the produce of the fields.² He should never indulge in sexual pleasure, but live cheerfully and in independence, well conversant with the science of Wealth or Profit. Of righteous soul, he should seek his wedded spouse only in her season. He should always observe fasts, keep his soul under control, devote himself to the study of the Vedas, and be pure in body and mind. He should sleep on blades of Kusa grass spread out in his fire-chamber. He should pursue the aggregate of Three (*viz.*, Righteousness, Wealth, and Pleasure), and be always cheerful. Unto Sudras desirous of food, he should always answer that it is ready. He should never desire anything from motives of gain or pleasure. He should worship the Pitris and gods and guests. In his own house he should live the life of a mendicant. He should duly adore the deities in his *Agnihotra*, morning, noon, and evening every day, by pouring libations agreeably to the ordinance. With his face turned towards the foe, he should cast off his life-breaths in battle fought for the benefit of kine

1 The sense seems to be this : a Vaisya ultimately becomes a Brahmana by observing the duties indicated in Verses 30 to 33. As the immediate reward, however, of his observance of these duties, he becomes a great Kshatriya. What he should next do in order to become a Brahmana is said in the Verses that follow.—T.

2 This may, besides, imply the taking of a sixth portion of the merits acquired by his subjects through the righteous deeds they perform.—T.

and Brahmanas. Or he may enter the triple fires sanctified with Mantras and cast off his body. By pursuing this line of conduct he takes birth in his next life as a Brahmana. Endued with knowledge and science, purified from all dross, and fully conversant with the Vedas, a righteous souled Kshatriya, by his own acts, becomes a Brahmana. It is with the aid of these acts, O goddess, that a person who has sprung from a degraded order, *viz.*, a Sudra, may become a Brahmana refined of all stains and possessed of Vedic lore. One that is a Brahmana, when he becomes wicked in conduct and observes no distinction in respect of food, falls away from the status of Brahmanhood and becomes a Sudra. Even a Sudra, O goddess, that has purified his soul by pure deeds and that has subjugated all his senses, deserves to be waited upon and served with reverence as a Brahmana. This has been said by the Self-born Brahman himself. When a pious nature and pious deeds are noticeable in even a Sudra, he should, according to my opinion, be held superior to a person of the three regenerate classes. Neither birth, nor the purificatory rites, nor learning, nor offspring, can be regarded as grounds for conferring upon one the status of regeneracy. Verily, conduct is the only ground. All Brahmanas in this world are Brahmanas in consequence of conduct. A Sudra, if he is established on good conduct, is regarded as possessed of the status of a Brahmana. The status of Brahma, O auspicious lady, is equal wherever it exists. Even this is my opinion. He, indeed, is a Brahmana in whom the status of Brahma exists,—that condition which is bereft of attributes and which has no stain attached to it. The boon-giving Brahmana, while he created all creatures, himself said that the distribution of human beings into the four orders as dependent on birth is only for purposes of classification. The Brahmana is a great field in this world,—a field equipt with feet for it moves from place to place. He who plants seeds in that field, O beautiful lady, reaps the crop in the next world. That Brahmana who wishes to achieve his own good should always live upon the remains of the food that may occur in his house after gratifying the needs of all others. He should always adhere to the path of righteousness. Indeed, he should tread along the path that belongs to Brahma. He should live engaged in the study of the *Samhitas* and remaining at home he should discharge all the duties of a householder. He should always be devoted to the study of the Vedas, but he should never derive the means of subsistence from such study. That Brahmana who always conducts himself thus, adhering to the path of righteousness, worshipping his sacred fire, and engaged in the study of the Vedas, comes to be regarded as Brahma. Having attained to the status of a Brahmana, it should always be protected with care, O thou of sweet smiles, by avoiding the stain of contact with persons born in inferior orders, by abstaining from the acceptance of gifts, and no other acts laid down in the scriptures. I have thus told thee a mystery, *viz.*, the manner in which a Sudra may become a Brahmana, or that by which a Brahmana falls away from his own pure status and becomes a Sudra.—

SECTION CXLIV

"—Uma said,—O holy one, O Lord of all beings, O thou that art worshipped by deities and Asuras equally, tell me what are the duties and derilections of men. Indeed, O puissant one, resolve me of my doubts. It is by these three, viz., thought, word, and deed, that men becomes bound with bonds. It is by these same three that they become freed from those bonds. By pursuing what conduct, O god,—indeed, by what kind of acts,—by what behaviour and attributes and words, do men succeed in ascending to Heaven?—

"—The god of gods said,—O goddess, thou art well conversant with the true import of duties. Thou art ever devoted to Righteousness and Self-restraint. The question thou hast asked me is fraught with the benefit of all creatures. It enhances the intelligence of all persons. Do thou, therefore, listen to the answer. Those persons that are devoted to the religion of Truth, that are righteous and destitute of the indications of the several modes of life, and that enjoy the wealth earned by righteous means, succeed in ascending to Heaven. Those men that are freed from all doubts, that are possessed of omniscience, and that have eyes to behold all things, are never enchained by either virtue or sin. Those men that are freed from all attachments can never be bound by the chains of action. They who never injure others in thought, word, or deed, and who never attach themselves to anything, can never be bound by acts. They who abstain from taking the lives of any creature, who are endued with righteous conduct, who have compassion, who regard friends and foes in an equal light and who are self-restrained, can never be bound by acts. Those men that are endued with compassion towards all beings, that succeed in inspiring the confidence of all living creatures, and that have cast off malice in their behaviour, succeed in ascending to Heaven. Those men that have no desire to appropriate what belongs to others, that keep themselves aloof from the wedded wives of others, and that enjoy only such wealth as has been earned by righteous means, succeed in ascending to Heaven. Those men who behave towards the wives of other people as towards their own mothers and sisters and daughters, succeed in attaining to Heaven. Those men that abstain from appropriating what belongs to others, that are perfectly contented with what they themselves possess, and that live depending upon their own destiny, succeed in ascending to Heaven. Those men that, in their conduct, always shut their eyes against association with other peoples spouses, that are masters of their senses, and that are devoted to righteous conduct, succeed in ascending to Heaven. Even this is the path, created by the gods, that the righteous should follow. This is the path, freed from passion and aversion, laid down for the righteous to follow. Those men who are devoted to their own

spouses and who seek them only in their seasons, and who turn themselves away from indulgence in sexual pleasure, succeed in ascending to Heaven. Conduct marked by charity and penances, and characterised by righteousness of deeds and purity of both body and heart, should be followed by those that are wise for the sake of adding to their merit or for earning their means of subsistence. Those who wish to ascend to Heaven should follow in this track and not any other.—

“—Uma said,—Tell me, O illustrious deity, O sinless lord of all creatures, what are those words by which one becomes enchained and what are those words by uttering which one may be freed from one's bonds.—

“—Maheswara said,—Those men who never tell lies for either themselves or for others, or in jest or for exciting laughter, succeed in ascending to Heaven. They who never tell lies for earning their subsistence or for earning merit or through mere caprice, succeed in ascending to Heaven. They who utter words that are smooth and sweet and faultless, and who welcome all whom they meet with sincerity, succeed in ascending to Heaven. They who never utter words that are harsh and bitter and cruel, and who are free from deceitfulness and evil of every kind, succeed in ascending to Heaven. Those men who never utter words that are fraught with deceit or that cause breaches of understanding between friends, and who always speak what is true and what promotes good feelings, succeed in ascending to Heaven. Those men who avoid harsh speeches and abstain from quarrels with others, who are impartial in their behaviour to all creatures, and who have subjugated their souls, succeed in ascending to Heaven. They who abstain from evil speech or sinful conversation, who avoid such speeches as are disagreeable, and who utter only such words as are auspicious and agreeable, succeed in ascending to Heaven. They who never utter, under anger, such words as tear the hearts of other people, and who, even when under the influence of wrath, speak words that are peaceful and agreeable, succeed in ascending to Heaven. This religion, O goddess, appertaining to speech, should always be followed by men. It is auspicious and characterised by truth. They that are possessed of wisdom should always avoid untruth.—

“—Uma said,—Do thou tell me, O god of gods, O wielder of Pinaka, O thou that art highly blessed, what those mental acts or thoughts are by which a person may be enchained !—

“—Maheswara said,—Endued with merit that arises from mental acts, O goddess, one ascends to Heaven. Listen to me, O auspicious one, as I recite to thee what those acts are. Listen to me, O thou of sweet face, how also a mind of ill-regulated features becomes enchained by ill-regulated or evil thoughts. Those men who do not seek even mentally, to take what belongs to others even when they see it lying in a lone

forest, succeed in ascending to Heaven. Those men who care not to appropriate what belongs to others even when they see it lying in a house or a village that has been deserted, ascend to Heaven. Those men that do not seek, even mentally, to associate with the wedded spouses of others even when they behold them in deserted places and under the influence of desire, succeed in ascending to Heaven. Those men who, meeting with friends or foes, behave in the same friendly way towards all, succeed in ascending to Heaven. Those men that are possessed of learning and compassion, that are pure in body and mind, that are firm in their adherence to truth, and that are contented with what belongs to them, succeed in ascending to Heaven. Those men that do not bear ill-will to any creature, that do not stand in need of labour for their subsistence, that bear friendly hearts towards all beings, and that entertain compassion towards all, succeed in ascending to Heaven. Those men that are endued with faith, that have compassion, that are holy, that seek the company of holy men, and that are conversant with the distinctions between right and wrong, succeed in ascending to Heaven. Those men, O goddess, that are conversant with what the consequences are of good and bad deeds, succeed in ascending to Heaven. Those men that are just in all their dealings, that are endued with all desirable accomplishments, that are devoted to the deities and the Brahmanas, and that are endued with perseverance in the doing of all good acts, succeed in ascending to Heaven. All these men, O goddess, succeed in ascending to Heaven through the meritorious consequences of their deeds. What else dost thou wish to hear?—

“Uma said,—I have a great doubt, O Maheswara, on a subject connected with human beings. It behoveth thee to explain it to me carefully. By what acts does a man succeed, O puissant deity, in acquiring a long life? By what penances also does one acquire a long life? By what acts does one become short-lived on Earth? O thou that art perfectly stainless, it behoveth thee to tell me what the consequences are of acts (in the matter of bestowing a long or a short life on the doer). Some are seen to be possessed of great good fortune and some weighted with misfortune. Some are possessed of noble birth and some are of ignoble birth. Some are of such repulsive features as if they are made of wood, while others are of very agreeable features at even the first sight. Some appear to be destitute of wisdom while others are possessed of it. Some, again, are seen endued with high intelligence and wisdom, enlightened by knowledge and science. Some have to endure little pain, while others there are that are weighted with heavy calamities. Even such diverse sights are seen with respect to me. It behoveth thee, O illustrious one, to tell me the reason of all this!—

“—The god of gods said,—Verily, O goddess, I shall discourse to thee on the manifestation of the fruits of acts. It is by the rules of that

manifestation that all human beings in this world enjoy or endure the consequences of their acts. That man who assumes a fierce aspect for the purpose of taking the lives of other creatures, who arms himself with stout sticks for injuring other creatures, who is seen with uplifted weapons, who slays living creatures, who is destitute of compassion, who always causes agitation to living beings, who refuses to grant protection to even worms and ants, who is endued with cruelty,—one who is such, O goddess, sinks in Hell. One who is endued with an opposite disposition and who is righteous in acts, is born as a handsome man. The man who is endued with cruelty, goes to Hell, while he that is endued with compassion ascends to Heaven. The man who goes to Hell has to endure fierce and exceeding misery. One who, having sunk in Hell, rises therefrom, takes birth as a man endued with short life. That man who is addicted to slaughter and injury, O goddess, becomes, through his sinful deeds, liable to destruction. Such a person becomes disagreeable to all creatures and endued with a short life. That man who belongs to what is called the White class, who abstains from the slaughter of living creatures, who has thrown away all weapons, who never inflicts any chastisement on anybody, who never injures any creatures, who never causes anybody to slay creatures for him, who never slays or strikes even when struck or attempted to be slain, who never sanctions or approves an act of slaughter, who is endued with compassion towards all creatures, who behaves towards others as towards his own self,—such a superior man, O goddess, succeeds in attaining to the status of a deity. Filled with joy, such a man, enjoys diverse kinds of luxurious articles. If such a person ever takes birth in the world of men, he becomes endued with longevity and enjoys great happiness. Even this is the way of those that are of righteous conduct and righteous deeds and that are blessed with longevity, the way that was indicated by the Self-born Brahman himself and that is characterised by abstention from the slaughter of living creatures.—'

SECTION CXLV

''—Uma said,—By what disposition, what conduct, what acts, and what gifts, does a man succeed in attaining to Heaven?—

''—Maheswara said,—He who is endued with a liberal disposition, who honours Brahmanas and treats them with hospitality, who makes gifts of food and drink and robes and other articles of enjoyment unto the destitute, the blind, and the distressed, who makes gifts of houses, erects halls (for use of the public), digs wells, constructs shelters whence pure and cool water is distributed (during the hot months unto thirsty travellers), excavates tanks, makes arrangements for the free distribution of gifts every day, gives to all seekers what each solicits, who makes gifts of seats and beds and conveyances, wealth, jewels and gems, houses,

all kinds of corn, kine, fields, and women,—verily, he who always makes these gifts with a cheerful heart, becomes a denizen, O goddess, of Heaven. He resides there for a long period, enjoying diverse kinds of superior articles. Passing his time happily in the company of the Apsaras, he sports in the woods of Nandana and other delightful regions. After the exhaustion of his merits he falls down from Heaven and takes birth in the order of humanity, in a family, O goddess, that is possessed of wealth and cover in abundance and that has a large command of every article of enjoyments. In that life he becomes endued with all articles for gratifying his dishes and appetites. Indeed, blessed with the possession of such articles, he becomes endued with affluence and a well-filled treasury. The Self-born Brahman himself declared it in days of old that it is even such persons, O goddess, that become highly blessed and possessed of liberal dispositions and agreeable features. There are others, O goddess, that are incapable of making gifts. Endued with small understandings, they cannot make gifts even when solicited by Brahmanas and possessed of abundant wealth. Beholding the destitute, the blind, the distressed, and mendicants, and even guests arrived at their abodes, those persons, always filled with the desire of gratifying the organ of taste, turn away, even when expressly solicited by them: They never make gifts of wealth or robes, or viands, or gold, or kine, or any kind of food. Those men who are disinclined to relieve the distress of others, who are full of cupidity, who have no faith in the scriptures, and who are destitute of making gifts,—verily, these men of little understanding, O goddess, have to sink in Hell. In course of time, when their sufferings in Hell come to an end, they take birth in the order of humanity, in families that are entirely destitute of wealth. Always suffering from hunger and thirst, excluded from all decent society, hopeless of ever enjoying all goodly things, they lead lives of great wretchedness. Born in families that are destitute of all articles of enjoyment, these men never succeed in enjoying the goodly things of Earth. Indeed, O goddess, it is through their acts that persons become wretched and poor. There are others who are full of arrogance and pride caused by the possession of riches. Those senseless wretches never offer seats to those that deserve such an offer. Endued with little understandings they do not give way to them that deserve such an honour.¹ Nor do they give water for washing the feet to persons unto whom it should be given. Indeed, they do not honour, agreeably to the ordinance, with gifts of the Arghya, such persons as deserve to be honoured therewith. They do not offer water for washing the mouth unto such as deserve to have that honour. They do not treat their very preceptors, when the latter

1 In India an inferior should always stand aside for letting his superior pass. The Kshatriya should give way to the Brahmana, the Vaisya to the Kshatriya, and the Sudra to the Vaisya.—T.

arrive at their houses, in the manner in which preceptors should be treated. Living in cupidity and arrogance, they refuse to treat their seniors and aged men with love and affection, even insulting those that deserve to be honoured and asserting their superiority over them without displaying reverence and humility. Such men, O goddess, sink in Hell. When their sufferings come to an end after a long course of years, they rise from Hell, and take birth in the order of humanity, in low and wretched families. Indeed, they who humiliate their preceptors and seniors, have to take birth in such castes as those of Swapakas and Pukkasas who are exceedingly vile and bereft of intelligence. He who is not arrogant or filled with pride, who is a worshipper of the deities and Brahmanas, who enjoys the respect of the world, who bows to every one that deserves his reverence, who utters smooth and sweet words, who benefits persons of all orders, who is always devoted to the good of all beings, who does not feel aversion for anybody, who is sweet tongued, who is an utterer of agreeable and cooling words, who gives way to one that deserves to have way, who adores his preceptors in the manner in which preceptors deserve to be adored, who welcomes all creatures with proper courtesy, who does not bear ill will towards any creature, who lives, worshipping seniors and guests with such honours as they deserve, who is ever bent upon securing as many guests as possible, and who worships all who honour his house with their presence, succeeds, O goddess, in ascending to Heaven. Upon the exhaustion of his merit, he takes birth in the order of humanity in a high and respectable family. In that life he becomes possessed of all articles of enjoyment in abundance and jewels and gems and every kind of wealth in profusion. He gives unto deserving persons what they deserve. He becomes devoted to the observance of every duty and every act of righteousness. Honoured by all creatures and receiving their reverence, he obtains the fruits of his own acts. Even such a person acquires a high lineage and birth in this world. This that I have recited to thee was said by the Ordainer (Brahman) himself in days of old. That man who is fierce in conduct, who inspires terror in all creatures, who injures other beings with hands or feet or cords or sticks, or brick-bats or clods of hard clay, or other means of wounding and paining, O beautiful lady, who practises diverse kinds of deceit for slaying living creatures or vexing them, who pursues animals in the chase and causes them to be tremble in fear,—verily, that man, who conducts himself in this way, is certain to sink in Hell. If in course of time he takes birth in the order of humanity, he is obliged to be born in a low and wretched race or family that is afflicted with impediments of every kind on every side. He becomes an object of aversion to all the world. A wretched among men, he becomes so through the consequence of his own acts. Another, who is possessed of compassion, casts his eye on all creatures. Endued

with a friendly vision, behaving towards all creatures as if he were their father, divested of every hostile feeling, with all his passions under complete control, he never vexes any creature and never inspires them with fear by means of his hands or feet which are always under his control. He inspires the confidence of all beings. He never afflicts any creature with either cords or clubs or brick-bats or clods of hard earth or weapons of any kind. His deeds are never fierce or cruel, and he is full of kindness. One who is endued with such practices and conduct certainly ascends to Heaven. There he lives like a god in a celestial mansion abounding with every comfort. If, upon the exhaustion of his merit, he has to take birth in the order of humanity, he becomes born as a man that has not to fight with difficulties of any kind or to encounter any fear. Indeed, he enjoys great happiness. Possessed of felicity, without the obligation of undergoing distressing labour for his subsistence, he lives freed from every kind of anxiety. Even this, O goddess, is the path of the righteous. In it there are no impediments or afflictions.—

"—Uma said,—In the world some men are seen well versed in inferences and the premises leading to them. Indeed, they are possessed of science and knowledge, have large progeny, and are endued with learning and wisdom. Others, O god, are destitute of wisdom, science, and knowledge, and are characterised by folly. By what particular acts does a person become possessed of wisdom? By what acts, again, does one become possessed of little wisdom and distorted vision? Do thou dispel this doubt of mine, O thou that art the foremost of all beings conversant with duties. Others there are, O god, that are blind from the moment of their birth. Others there are that are diseased and afflicted and impotent. Do thou, O god, tell me the reason of this!

"—Maheswara said,—Those men that always enquire, about what is for their benefit and what is to their detriment, of Brahmanas learned in the Vedas, crowned with success, and conversant with all duties, that avoid all kinds of evil deeds and achieve only such deeds as are good, succeed in ascending to Heaven after departing from this world and enjoy great happiness as long as they live here. Indeed, upon the exhaustion of their merit when they take birth in order of humanity, they become born as men possessed of great intelligence. Every kind of felicity and auspiciousness becomes theirs in consequence of that intelligence with which they are born. Those men of foolish understandings who cast wicked eyes upon the wedded spouses of other men, become cursed with congenital blindness in consequence of that sinfulness of theirs. Those men who, impelled by desire in their hearts, cast their eyes on naked women, those men of wicked deeds take birth in this world to pass their whole lives in one continuous disease. Those men of foolish and wicked deeds who indulge in sexual congress with

women of orders different from their own,—those men of little wisdom,—have to take birth in their next lives as persons destitute of the virility. Those men who cause animals to be slain, and those who violate the beds of their preceptors, and those who indulge promiscuously in sexual congress, have to take birth in their next lives as persons destitute of the virile power.—

“—Uma said,—What acts, O foremost of the deities, are faulty, and what acts are faultless? What, indeed, are those acts by doing which a man succeeds in attaining to what is for your highest good?

“—Maheswara said,—That man who is desirous of ascertaining what is righteousness, and who wishes to acquire prominent virtues and accomplishments, and who always puts questions to the Brahmanas with a view to find out the path that leads to his highest good, succeeds in ascending to Heaven. If (after exhaustion of his merit) he takes birth in the order of humanity, he becomes endued with intelligence and memory and great wisdom. This, O goddess, is the line of conduct that the righteous are to follow and that is fraught with great benefit. I have told thee of it for the good of human beings.—

“—Uma said,—There are men who hate righteousness and who are possessed of little understandings. They never wish to approach Brahmanas conversant with the Vedas. There are others who are observant of vows and who are devoted to the duty of performing Sraddhas. Others, again, are destitute of all vows. They are unmindful of observances and are like Rakshasas in conduct. Some there are who are devoted to the performance of sacrifices and some who are unmindful of the Homa. Through the consequences of what acts do men become possessed of these different natures?

“—Maheswara said,—Through the Vedas, the limits have been assigned of all the acts of human beings. Those men that conduct themselves according to the authority of the Vedas, are seen (in their next lives) to become devoted to the observance of vows. Those men, however, who having become subject to the sway of folly accept unrighteousness for its reverse, become destitute of vows, transgress all restraints, and come to be regarded as Brahmarakshasas. Indeed, it is these men that become unmindful of the Homa, that never utter the Vashat and other sacred Mantras, and that come to be regarded as the lowest and vilest of men. Thus, O goddess, have I explained to thee the entire ocean of duties in respect of human beings for the sake of removing thy doubts, not omitting the sins of which they become guilty.—

SECTION CXLVI

“Narada said,—Having said these words, the puissant Mahadeva himself became desirous of hearing (instead of talking), and with that view he questioned his dear spouse who was seated by his side and she was fully inclined to act up to his desire.

“—Mahadeva said,—Thou, O goddess, art conversant with what is Supreme and what is not.¹ Thou art acquainted with all duties, O thou that lovest to reside in the retreats of ascetics. Thou art endued with every virtue, possessed of beautiful eyebrows and hair ending in the fairest curls, O daughter of Himavat the king of mountains! Thou art skilled in every work. Thou art endued with self-restraint and thou look upon impartially in respect to all creatures. Divested of the sense of *meum*, thou art devoted to the practice of all the duties. O thou of beautiful features, I desire to ask thee about something. I wish that, asked by me, thou wilt discourse to me on that topic. Savitri is the chaste wife of Brahman. The chaste Sachi is the wife of Indra. Dhumorna is the spouse of Markandeya, and Riddhi of (king) Vaisravana Varuna has Gauri for his spouse, and Surya has Suvarchala. Rohini is the chaste wife of Sasin, and Swaha of Vibhavasu. Kasyapa has Aditi. All these regard their husbands as their gods. Thou hast, O goddess, conversed and associated with all of them every day. It is for this reason, O thou that art conversant with every duty, that I desire to question thee about the duties of women, O thou whose words are always consistent with righteousness. I desire to hear thee discourse on that subject from the beginning. Thou practice all the duties of righteousness with me. Thy conduct is exactly like mine, and the vows thou observest are the same that are observed by me. Thy puissance and energy are equal to mine, and thou hast undergone the austerest penances. The subject, when discoursed upon by thee, will become endued with great merit. Indeed, that discourse will then become authoritative in the world. Women, in especial, are the highest refuse of women. O thou of beautiful hips, among human beings that course of conduct which thou wilt lay down will be followed from generation to generation.² Half of my body is made up of half thy body. Thou art always engaged in doing the work of the deities, and it is thou that art the cause of the peopling of the Earth. O auspicious lady, all the eternal duties of women are well known to thee. Do thou, therefore, tell me in detail what are the duties of thy sex!—

“—Uma said,—O holy one, O lord of all created things, O source of all that is past, present, and future, it is through thy grace that the words I am uttering are taking their rise in my mind. All these Rivers

1 *i.e.*, Soul (including the supreme Soul) and Not-soul.

2 'Gauri' is another name for Earth.—T.

(that are of my sex). O god of gods, endued with the waters of all the Tirthas, are approaching thy presence for enabling thee to perform thy ablutions in them.¹ After consulting them I shall discourse on the topic named, in due order. That person who, though competent, is still free from egotism, is rightly called a Purusha.² As regards woman, O lord of all beings, she follows persons of her sex. By consulting these foremost of Rivers, they will be honoured by me. The sacred Saraswati is the foremost river of all rivers. She courses towards the ocean and is truly the first of all streams. Vipasa also here, and Vitasta, and Chandra-bhaga, and Iravati, and Satadru, and the river Devika, and Kausiki, and Gomati,³ and this celestial River who has in her all the sacred Tirthas, viz., the goddess Ganga, who having her rise in Heaven hath descended on the Earth and is regarded as the foremost of all streams!—Having said this, the spouse of that god of gods, that foremost of all righteous of persons, smilingly addressed all those Rivers of her sex. Indeed, the spouse of the great god, devoted to the performance of all duties, questioned those individuals of her sex about the duties of women. Verily, those foremost of rivers having Ganga for their first are all conversant with the duties of women.—

“—Uma said,—The illustrious god has asked a question relating to the duties of women, I desire to answer Sankara after having consulted with you. I do not see any branch of knowledge on Earth or Heaven that is capable of being mastered by any unaided individual. Ye rivers that run towards the ocean, it is for this that I seek your opinions!—It was in this way that those foremost of Rivers, all of whom were auspicious and highly sacred, were questioned by Siva's spouse. Then the celestial River Ganga, who worshipped the daughter of the prince of mountains in return, was selected for answering the question. Verily, she of sweet smiles is held as swelling with diverse kinds of understanding and well conversant with the duties of women. The sacred goddess, capable of dispelling all fear of sin, possessed of humility in consequence of her intelligence, well acquainted with all duties, and enriched with an intelligence exceedingly comprehensive sweetly smiling, uttered these words,—O goddess, thou art always devoted to the due perfor-

1 The 'Nadis' or Rivers are feminine. Of course, among Rivers, there are some that are masculine, notably, the Sindhu or Indus. 'Tirthas' are places with sacred waters.—T.

2 One who is free from vanity or arrogance deserves to be called Purusha. The absence of vanity is implied by soliciting the help of others even when one is competent oneself. Females follow females, such being their nature. It is a compliment that Parvati pays to Siva for Siva's questioning her when he himself is well acquainted with the topic upon which she is asked to discourse.—T.

3 The word 'Sindhu' in this Verse does not imply the river Indus, but stands for a river in general. Grammatically, it qualifies 'Devika' before it. Devika is another name of Sarayu.—T.

mance of all duties. Thou hast favoured me highly by thus questioning me! O sinless one, thou art honoured by the entire universe, yet thou askest me that am but a river;—That person who, though himself competent (to discourse on a topic) yet asks another, or who pays a graceful tribute to another, certainly deserves, I think, to be regarded as righteous-souled. Verily, such a person deserves to be called learned and wise. That person never falls into disgrace who asks such speakers as are endued with knowledge and science and as are well conversant with premises and inferences. A proud man, even when enriched with intelligence, by speaking in the midst of an assembly otherwise, (that is, by relying upon his own powers done and without reference to or consultation with others), finds himself uttering only words of weak import. Thou art possessed of spiritual insight. Thou art the foremost of all denizens in Heaven. Thou hast taken thy rise accompanied by diverse kinds of excellent merit. Thou O goddess, art fully competent to discourse on the duties of women!—In this way, the goddess Uma was worshipped by Ganga and honoured with the ascription of many high merits. The beautiful goddess, thus praised, then began to discourse upon all the duties of women in full,—

“—Uma said,—I shall, according to the ordinance, discourse on the subject of women's duties as far as they are known to me. Do ye all listen with concentrated attention! The duties of women arise as created at the outset by kinsmen in the rites of wedding. Indeed, a woman becomes, in the presence of the nuptial fire, the associate of her lord in the performance of all righteous deeds.¹ Possessed of a good disposition, endued with sweet speech, sweet conduct, and sweet features, and always looking at the face of her husband and deriving as much joy from it as she does from looking at the face of her child, that chaste woman who regulates her acts by observing the prescribed restraints, comes to be regarded as truly righteous in her conduct. Listening (with reverence) to the duties of wedded life (as expounded in the scriptures), and accomplishing all those auspicious duties, that woman who regards righteousness as the foremost of all objects of pursuit, who observes the same vows as those that are observed by her husband, who, adorned with chastity, looks upon her spouse as a god, who waits upon and serves him as if he is a god, who surrenders her own will completely to that of her lord's, who is cheerful, who observes excellent vows, who is endued with good features, and whose heart is completely devoted to her husband in so much that she never thinks even of any other man, is regarded as truly righteous in conduct. That wife who, even when addressed harshly and looked upon with angry eyes by her lord, presents

1 According to the Hindu scriptures, marriage is not a contract. It is the union of two individuals of opposite sexes into one person for the better performance of all righteous deeds.—T.

a cheerful aspect to him, is said to be truly devoted to her husband. She who does not cast her eyes upon the Moon or the Sun or a tree that has a masculine name, who is adored by her husband and who is possessed of beautiful features, is regarded as truly righteous. That woman who treats her husband with the affection, which she shows towards her child, even when he (the husband) happens to be poor or diseased or weak or worn out with the toil of travelling, is regarded as truly righteous in her conduct. That woman who is endued with self-control, who has given birth to children, who serves her husband with devotion, and whose whole heart is devoted to him, is regarded as truly righteous in her conduct. That woman who waits upon and serves her lord with a cheerful heart, who is always cheerful of heart, and who is possessed of humility, is regarded as truly righteous in her conduct. That woman who always supports her kinsmen and relatives by giving them food, and whose relish in gratifying her desires or for articles of enjoyment, or for the affluence of which she is possessed, or for the happiness with which she is surrounded, falls short of her relish for her husband, is regarded as truly righteous in her conduct. That woman who always takes a pleasure in rising at early dawn, who is devoted to the discharge of all household duties, who always keeps her house clean, who rubs her house daily with cowdung, who always attends to the domestic fire (for pouring libations upon it), who never neglects to make offerings of flowers and other articles to the deities, who with her husband gratifies the deities and guests and all servants and dependants of the family with that share of food which is theirs by the ordinances, and who always takes, according to the ordinance, for herself, what food remains in the house after the needs have been met of gods and guests and servants, and who gratifies all people who come in contact with her family and feed them to their fill, succeeds in acquiring great merit. That woman who is endued with accomplishments, who gratifies the feet of her father-in-law and mother-in-law, and who is always devoted to her father and mother, is regarded as possessed of ascetic wealth. That woman who supports with food Brahmanas that are weak and helpless, that are distressed or blind or destitute, comes to be regarded as entitled to share the merit of her husband. That woman who always observes, with a light heart, vows that are difficult of observance, whose heart is devoted to her lord, and who always seeks the good of her lord, is regarded as entitled to share the merits of her husband. Devotion to her lord is woman's merit ; it is her penance ; it is her eternal Heaven. Merit, penances, and Heaven become hers who looks upon her husband as her all in all, and who, endued with chastity, seeks to devote herself to her lord in all things. The husband is the god which women have. The husband is their friend. The husband is their high refuge. Women have no refuse that can compare with their husband, and no god that

can compare with him. The husband's grace and Heaven, are equal in the estimation of a woman ; or, if unequal, the inequality is very trivial. O Maheswara, I do not desire Heaven itself if thou art not satisfied with me. If the husband that is poor, or diseased or distressed or fallen among foes, or afflicted by a Brahmana's curse, were to command the wife to accomplish anything that is improper or unrighteous or that may lead to destruction of life itself, the wife should, without any hesitation, accomplish it, guided by the code whose propriety is sanctioned by the law of Distress. I have thus, O god, expounded, at thy command, what the duties of women are. Verily, that woman who conducts herself in this way becomes entitled to a share of the merits won by her husband,—

“—Narada continued,—Thus addressed, the great god applauded the daughter of the prince of mountains and then dismissed all persons that had assembled there, together with all his own attendants. The diverse tribes of ghostly beings, as also all the embodied Rivers, and the Gandharvas and Apsaras, all bowed their heads unto Mahadeva and departed for returning to the places whence they had come.—”

SECTION CXLVII

“—The Rishis said,—O wielder of Pinaka, O tearer of the eyes of Bhaga, O thou that art worshipped by all the universe, we desire to hear the glory of Vasudeva ;—

“—Maheswara said,—Hari is superior to the Grandsire himself. He is the Eternal Purusha. Otherwise called Krishna, he is endued with the splendour of gold, and shines with effulgence like a second Sun. Possessed of ten arms, he is endued with great energy, and is the slayer of the foes of the gods. Having a whirl on his breast, he has curly locks of hair on his head. He is worshipped by all the deities. Brahman has risen from his abdomen. I have sprung from his head. All the luminaries in the firmament have sprung from his hair. From the bristles on his body have sprung all the gods and Asuras. From his body have sprung the Rishis as also all the eternal worlds. He is the veritable abode of the Grandsire and the abode of all the gods besides. He is the Creator of this whole Earth, and He is the Lord of the three worlds. He is also the Destroyer of all creatures mobile and immobile. He is verily the foremost of all the deities. He is their master. He is the chastiser of all foes. He is possessed of omniscience. He exists in everything. He is capable of going everywhere. He is of universal extent, (pervading as he does everything). He is the Supreme Soul. He is the urger of all the senses. He covers the universe. He is the Supreme Lord. There is nothing in the three worlds that is superior to Him. He is Eternal. He is the slayer of Madhu, and is otherwise called Govinda. The giver of honours, He will cause all the kings of Earth to be slain in

battle, for achieving the purposes of the deities, taking birth in a human form. The deities, abandoned by Him, are unable to accomplish their purposes on Earth. Without obtaining Him as their leader they cannot do anything. He is the leader of all creatures and is adored by all the gods.¹ Within the abdomen of this Master of the gods who is ever devoted to the accomplishment of their purposes, of this one who is identical with Brahma and who is always the refuge of the regenerate Rishis, resides Brahman (the Grandsire). Indeed, the latter dwells happily in Hari's body which is the abode. I myself, that am called Sarva, also reside happily in that happy abode of mine. All the deities too reside in happiness in His body. Endued with great effulgence, he has eyes that resemble the petals of the lotus. Sree dwells within Him and He dwells always associated with her. The bow called Saranga and the discus (called Sudarsana) are his weapons, together with a sword. He has the enemy of all the snakes (*viz.*, Garuda) sitting on his standard. He is distinguished by excellent conduct, by purity (of both body and mind), by self-restraint, by prowess, by energy, by the handsomest form, by tallness and well-proportioned limbs, by patience, by sincerity, by affluence, by compassion, by excellence of form, and by might. He shines, endued with all celestial weapons of wonderful form and make. He has Yoga for his illusion. He is possessed of a thousand eyes. He is free from every stain or fault. He is high-minded. He is endued with heroism. He is an object of pride with all his friends. He is dear to all his kinsmen and relatives and they are dear to him. He is endued with forgiveness. He is free from pride or egotism. He is devoted to the Brahmanas and is their leader. He dispels the fears of all persons afflicted with fear. He enhances the joys of all his friends. He is the refuge of all creatures. He is ever engaged in protecting and cherishing the distressed. Possessed of thorough acquaintance with all the scriptures, and every kind of affluence, He is worshipped by all beings. Conversant with all duties, He is a great benefactor of even enemies when they seek His protection. Conversant with policy and endued with policy, He is an utterer of Brahma and has all His senses under perfect control. For doing good to the deities, Govinda will take birth in the race of the high-souled Manu. Verily, endued with high intelligence, He will take birth in the auspicious and righteous race of that Prajapati. Manu will have a son of the name of Anga. After Anga will come Antardhaman. From Antardhaman will spring Havirdhaman, that lord of all creatures, free from every stain. Havirdhaman will have an illustrious son of the name of Old-Varhi. He will have ten sons having Prachetas for their first. Prachetas will have a son named

1 'Trivikrama' is one who covered the three worlds with three steps of his. It implies Vishnu who assumed the form of a dwarf for beguiling the Asura king Vali.—T.

Daksha who will be regarded as a Prajapati. Daksha will beget a daughter who will be named Dakshayani. From Dakshayani will spring Aditya, and from Aditya will spring Manu. From Manu will spring a daughter named Ila and a son to be named Sudyumna. Ila will have Vudha for her husband, and from Vudha will spring Pururavas. From Pururavas will spring Ayu. From Ayu will spring Nahusha, and Nahusha will beget a son named Yayati. From Yayati will spring a mighty son of the name of Yadu. Yadu will beget Kroshtri. Kroshtri will beget a mighty son to be named Vrijinivat. From Vrijinivat will spring Ushadgu the unvanquished. Ushadgu will beget a son of the name of Chitraratha. Chitraratha will have a younger son of the name of Sura. Indeed, in the race of these mighty men, of energy celebrated over all the world, possessed of excellent conduct and diverse accomplishments, devoted to the performance of sacrifices and pure in behaviour,—in the pure race honoured by the Brahmanas, Sura will take his birth. He will be a foremost Kshatriya, endued with great energy, and possessed of great fame. Sura, that giver of honours, will beget a son, the spreader of his race, of the name of Vasudeva, otherwise called Anakadundhivi. Vasudeva will have a son of name of Vasudeva. He will have four hands. He will be exceedingly liberal, and will honour the Brahmanas greatly. Identical with Brahma, he will love and like the Brahmanas, and the Brahmanas will love and like him. That scion of Yadu's race will liberate many kings immured in the prison of the ruler of the Magadhas, after vanquishing that ruler named Jarasandha in his capital buried among mountains. Endued with great energy, he will be rich with the jewels and gems of all rulers of the Earth. Indeed, in energy he will be unrivalled on Earth. Possessed of great prowess, he will be the king of all kings of the Earth. Foremost among all the Surasenas, the puissant one, residing at Dwaraka, will rule and protect the whole Earth after vanquishing all her lords, conversant as he will be with the science of polity. Assembling together, do ye all adore Him, as ye adore the Eternal Brahman, with speech, floral wealths, and excellent incense and perfumes. He who wishes to see me or the Grand-sire Brahman should first see the illustrious Vasudeva of great puissance. If He is seen I am seen, as also the Grandsire Brahman, that foremost of all the gods. In this I do not deem there is any difference. Know this, ye Rishis of ascetic wealth ! That person with whom the lotus-eyed Vasudeva becomes gratified, all the deities with Brahman amongst them will also become gratified with. That man who will seek the protection of Kesava will succeed in earning great achievements and victory and Heaven. He will be an instructor in religion and duties, and will earn great religious merit. All persons conversant with religion and duties should, with great alacrity, bow down unto that Lord of all the gods. By adoring that puissant one, one will acquire great merit. Endued

with great energy, that god, with the desire of benefiting all creatures, created millions of Rishis for the sake of righteousness. Those millions of Rishis, thus created by that great Ordainer are now residing on the mountains of Gandhamadana, headed by Sanatkumara and engaged in the observance of penances. Hence, ye foremost of regenerate ones, that foremost of all eloquent persons *viz.*, the righteous Vasudeva should be adored by all. The illustrious Hari, the puissant Narayana, is verily, the foremost of all beings in Heaven. Adored, he adores, and honoured, he honours; unto them that make offerings to him, he makes offerings in return. Worshipped, he worships in return. If seen always, he sees the seers always. If one seeks His refuge and protection, He seeks the seeker as His refuge in return. Ye foremost of all righteous ones, if adored and worshipped, He adores and worships in return. Even this is the high practice of the faultless Vishnu. Even this is the vow that is practiced by all righteous people, of that first of all deities, that puissant Lord of all creatures. He is always worshipped in the world. Verily, that Eternal Being is worshipped by even the deities. Those persons that are devoted to Him with the steadiness of a vow become liberated from calamity and fear in proportion to his devotion. The regenerate ones should always worship Him in thought, word, and deed. The son of Devaki should be seen by them with reverence and in order to see Him with reverence they should address themselves to the performance of penances. Ye foremost of ascetics, even this is the path that I show unto you. By beholding Him, ye will have beheld all the foremost of deities. I too bow my head in reverence unto that Lord of the universe, that Grandsire of all the worlds, that mighty and vast boar. By beholding Him one beholds the Trinity. Ourselves, *viz.*, all the deities, reside in Him. He will have an elder brother who will become known over all the world as Vala. Having a plough for his weapon, in form he will look like a white hill. In fact, he will be endued with might capable of uplifting the whole Earth. Upon the ear of that divine person a tall palmyra, three-headed and made of gold, will form his proud standard. The head of that mighty-armed hero, that Lord of all the worlds, will be shaded by many high-souled snakes of vast bodies. All weapons of attack and defence will also come to him as soon as he will think of them. He is called Ananta (Infinite). Verily, that illustrious one is identical with the immutable Hari. Once on a time the mighty Garuda, the son of Kasyapa, was addressed by the deities in these words:—Do thou, O puissant one, see if this one has any end!—Though possessed of great energy and might, Garuda, however, failed to find out the end of this illustrious one who is identical with the Supreme Soul. Supporting the whole Earth on his head, he resides in the nether regions. He roves through the universe as Sessa, filled with great joy. He is Vishnu, He is the illustrious

Ananta. He is the supporter of the Earth. He that is Rama is Hrishikesa. He that is Achyuta is Ananta, the bearer of the Earth. Both of those foremost of all creatures are celestial and endowed with celestial prowess. One of them is armed with the discus and the other with the plough. They deserve every honour and should be seen. I have, through my kindness for you, have thus declared to you the nature of Vasudeva. Even this, ye ascetics possessed of wealth of penances, is Righteousness. I have declared all this to you so that ye may, with reverence and care, worship Krishna, that foremost one of Yadu's race !—

SECTION CXLVIII

"Narada said,—At the conclusion of Mahadeva's speech, loud roars were heard in the firmament. Thunders bellowed, with flashes of lightning. The welkin was enveloped with blue and thick clouds. The deity of the clouds then poured pure water like to what he does in the season of rains. A thick darkness set in. The points of the compass could no longer be distinguished. Then on that delightful, sacred, and eternal breast of that celestial mountain, the assembled Rishis no longer saw the multitude of ghostly beings that associate with Mahadeva. Soon, however, the welkin cleared. Some of the Rishis set out for the sacred waters. Other returned whence they came. Verily, beholding that wonderful and inconcievable sight, they became filled with amazement. The discourse too between Sankara and Uma had been heard by them with the same feelings. That foremost of all Beings, of whom the high-souled Sankara spoke to us on that mountain, art Thou. Verily, thou art identical with Eternal Brahma. Sometime before, Mahadeva burnt Himavat with his energy. Thou too hast shown us a similar sight of wonder. Indeed, we have been put in remembrance of that fact by what we have witnessed today. O mighty-armed Janarddana, I have thus, O puissant one, recited to thee the glory of that god of gods, viz., him that is called Kaparddin or Girisa !—

"Bhishma continued,—Thus addressed by those denizens of ascetic retreats, Krishna, the delighter of Devaki, paid due honours unto all those Rishis. Filled with delight, those Rishis once more addressed Krishna, saying,—O slayer of Madhu, do Thou repeatedly show Thyself to us at all times ! O puissant one, Heaven itself cannot rejoice us so much as a sight of Thyself ! Everything that was said by the illustrious Bhava (regarding Thyself) is true. O crusher of foes, we have told Thee all about that mystery. Thou art Thyself conversant with the truth of every topic. Since, however, asked by us, it pleased Thee to ask us in return, we have, for that reason, recited everything (about the discourse of Bhava with Uma) to Thee for only pleasing Thee. There is nothing in the three worlds that is unknown to Thee. Thou art fully conversant

with the birth and origin of all things, indeed, with everything that operates as a cause (for the production of other objects). In consequence of the lightness of our character, we are unable to bear (within ourselves the knowledge of) any mystery (without disclosing it).¹ Indeed, in Thy presence, O puissant one, we indulge in incoherencies from the lightness of our hearts. There is no wonderful thing that is unknown to Thee ! Whatever is on Earth, and whatever is in Heaven, all is known to Thee ! We take our leave of Thee, O Krishna, for returning to our respective abodes. Mayst Thou increase in intelligence and prosperity ! O sire, Thou wilt soon get a son like unto Thee or even more distinguished than Thyself. He will be endued with great energy and splendour. He will achieve great feats, and become possessed of puissance as great as Thine !²—

“Bhishma continued,—After this, the great Rishis bowed unto that god of gods, that scion of Yadu’s race, that foremost of all Beings. They then circumambulated Him and taking His leave, departed. As regards Narayana, who is endued with prosperity and blazing effulgence, He returned to Dwaraka after having duly observed that vow of His. His spouse Rukmini conceived, and on the expiration of the tenth month a son was born of her, possessed of heroism and honoured by all for his highly wonderful accomplishments. He is identical with that Kama (Desire) which exists in every creature and which pervades every existent condition. Indeed, he moves within the hearts of both gods and Asuras. This Krishna is that foremost of all persons. Even he, endued with the complexion of the clouds is that four-handed Vasudeva. Through affection He has attached himself to the Pandavas, and you also, ye sons of Pandu, have attached yourselves to Him. Achievements, Prosperity, Intelligence, and the path that leads to Heaven, are all there where this one, *viz.*, the illustrious Vishnu of three steps, is. He is the three and thirty gods with Indra at their head. There is no doubt in this. He is the one Ancient God. He is the foremost of all gods. He is the refuge of all creatures. He is without beginning and without destruction. He is unmanifest. He is the high-souled slayer of Madhu. Endued with mighty energy, He has taken birth (among men) for accomplishing the purpose of the gods. Verily, this Madhava is the

1 The sense seems to be this : Thou knowest all things, all mysteries, yet Thou canst bear all this knowledge within Thyself. We, however, are so light-minded, i.e., destitute of gravity, that we are unable to bear within ourselves the knowledge of a mystery. As soon as we got that knowledge from Mahadeva, we felt the desire of letting it out ; and, indeed, we have let it out at thy request, and let it out unto whom ?—unto one that must be secretly laughing at us for our seeming pride.—T.

2 It is said that no person wishes to be vanquished by another in respect of anything. The only one whose victory or superiority, however, is bearable or, rather, prayed for, is the son. Hence, the Rishis wish unto Krishna a son even superior to him.—T.

expounder of the most difficult truths relating to Profit or Wealth, and he is also their achiever. O son of Pritha, the victory thou hast obtained over thy enemies, thy unrivalled achievements, the dominion thou hast acquired over the whole Earth, are all due to thy side having been taken up by Narayana. The fact of thy having got the inconceivable Narayana for thy protector and refuge, enabled thee to become an Adharyyu (chief sacrificer) for pouring multitudes of kings as libations on the blazing fire of battle. This Krishna was thy great sacrificial ladle resembling the all destroying fire that appears at the end of the Yuga. Duryodhana, with his sons, brothers, and kinsmen, was much to be pitied inasmuch as, moved by wrath, he made war with Hari and the wielder of Gandiva. Many sons of Diti, many foremost of Danavas, of huge bodies and vast strength, have perished in the fire of Krishna's discus like insects in a forest conflagration. How incapable then must human beings be of battling against that Krishna,—human beings who O tiger among men, are destitute of strength and might ! As regards Jaya, he is a mighty Yogin resembling the all-destroying Yuga-fire in energy. Capable of drawing the bow equally with both hands, he is always in the van of fight. With his energy, O king, he has slain all the troops of Suyodhana. Listen to me as I tell thee what Mahadeva having the bovine bull for the device on his standard had recited unto the ascetics on the breast of Himavat. His utterances constitute a Purana. The advancement or greatness, energy, strength, prowess, puissance, humility, and lineage that are in Arjuna can come up to only a third part of the measure in which those attributes reside in Krishna. Who is there that can transcend Krishna in these attributes ? Whether that is possible or not, listen (and judge). There where the illustrious Krishna is, there is unrivalled Excellence.¹ As regards ourselves, we are persons of little understanding. Dependent upon the will of others, we are exceedingly unfortunate. Knowingly we betook ourselves to the eternal path of death. Thou, however, art devoted to sincerity of conduct. Having formerly pledged thyself against taking thy kingdom, thou didst not take it, desirous of maintaining thy pledge.² O king, thou makest too much of the slaughter of thy kinsmen and friends in battle (brought about, as thou believest, by thyself). Thou shouldst remember, however, O chastiser of foes, that it is not right to violate a pledge.³ All those who have fallen on the field of battle have really been slain by Time. Verily, all of us have been slain by Time.

1 The word 'Pushti' literally signifies growth or advancement. Hence, it stands generally for excellence or greatness.—T.

2 The correct reading is not 'pratisrayam' but 'pratisravam' which means promise or pledge.—T.

3 The pledge, probably, refers to the oaths taken by Bhima and others about the slaughter of the Kauravas.—T.

is, indeed, all powerful. Thou art fully conversant with the puissance of Time. Afflicted by Time, it does not behove thee to grieve. Know that Krishna Himself, otherwise called Hari, is that Time with blood-red eyes and with club in hand. For these reasons, O son of Kunti, it does not behove thee to grieve for thy (slain) kinsfolk. Be thou always free, O delighter of the Kurus, from grief. Thou hast heard the glory and greatness of Madhava as recited by me. That is sufficient for enabling a good man to understand Him. Having heard the words of Vyasa as also of Narada endued with great intelligence, I have discoursed to thee on the adorableness of Krishna. I have myself added, from my own knowledge, something to that discourse. Verily, I have discoursed also on the surpassing puissance of Krishna as recited by Mahadeva unto that conclave of Rishis (on the breast of Himavat). The discourse too between Maheswara and the daughter of Himavat, O Bharata, has been recited by me to thee. He who will bear in mind that discourse when emanating from a foremost person, he who will listen to it, and he who will recite it (for other people's hearing), is sure to win what is highly beneficial. That man will find all his wishes gratified. Departing from this world he will ascend to Heaven. There is no doubt in this. That man who desires to obtain what is beneficial for himself, should devote himself to Janarddana. O king of the Kurus, it behoves thee also to always bear in mind those incidents of duty and righteousness which were declared by Maheswara. If thou conduct thyself according to those precepts, if thou bear the rod of chastisement rightly, if thou protect thy subjects properly, thou mayst be sure of attaining to Heaven. It behoves thee, O king, to protect thy subjects always according to the dictates of righteousness. The stout rod of chastisement which the king bears has been said to be the embodiment of his righteousness or merit.¹ Hearing this discourse, fraught with righteousness, between Sankara and Uma, that I have recited in the presence of this righteous conclave, one should worship with reverence that god having the bovine bull for the device on his banner. One that becomes even desirous of listening to that discourse should worship Mahadeva with reverence. Verily, the persons that wishes to obtain what is beneficial for him, should adore Mahadeva with a pure heart. Even this is the command of the faultless and high-souled Narada. Even he has commanded such worship of the great god. O son of Pandu, do thou obey that command of Narada. O puissant king, even these are the wonderful incidents that occurred on the sacred breast of Himavat respecting Vasudeva and Sthanu, O son of Kunti. Those occurrences flowed from the very nature of those

1 The sense is this : the king acquires great merit by wielding the rod of chastisement properly, *i.e.*, by punishing those that deserve punishment. The infliction of punishment is what keeps the subjects within the restraints of duty. The rod of chastisement, therefore, is the very embodiment of the righteousness or merit of the king.—T.

high-souled deities. Vasudeva, accompanied by the wielder of Gandiva, practised eternal penances in the retreat of Vadari for ten thousand years.¹ Verily, Vasudeva and Dhananjaya, both of eyes like lotus petals, underwent severe austerities for the duration of three whole Yugas. I have learnt this from Narada and Vyasa, O king. The lotus-eyed and mighty-armed Vasudeva, while yet a child (in human form) achieved the great feat of slaying Kansa for the relief of his kinsmen. I do not venture, O son of Kunti, to enumerate the feats of this Ancient and Eternal Being, O Yudhishtira. Without doubt, O son, high and great benefits will be reaped by thee who ownest that foremost of all persons, viz., Vasudeva, for thy friend. I grieve for the wicked Duryodhana in respect of even the next world to which he has gone. It was for him that the whole Earth has been depopulated with her steeds and elephants. Indeed, through the fault of Duryodhana, of Karna, of Sakuni, and of Dussasana numbering the fourth, that the Kurus have perished."

Vaisampayana continued,—“While that foremost of men, viz., the son of Ganga, addressed him in this strain, the Kuru king (Yudhishtira) remained entirely silent in the midst of those high-souled persons (who had assembled together for listening to the discourses of Bhishma). All the kings with Dhritarashtra amongst them became filled with wonder upon hearing the words of the Kuru grandsire. In their minds they worshipped Krishna and then turned towards him with hands joined in reverence. The Rishis also with Narada at their head, accepted and applauded the words of Bhishma and approved of them joyfully. These were the wonderful discourses recited by Bhishma which Pandu's son (Yudhishtira) with all his brothers heard with joy. Sometime after, when king Yudhishtira saw that Ganga's son who had given away abundant wealth as presents unto the Brahmanas in the sacrifices performed by him, had rested and become refreshed, the intelligent king once more asked him as follows."

SECTION CXLIX

Vaisampayana said,—“Having heard all the duties in their entirety and all those sacred acts and objects that cleanse human beings of their sins, Yudhishtira once more addressed the son of Santanu in the following words.

“Yudhishtira said,—‘Who may be said to be the one god in the world? Who may be said to be the one object which is our sole refuge? Who is he by worshipping whom or hymning whose praises human beings would get what is beneficial? What religion is that which, according to thy judgment, is the foremost of all religions? What are

¹ Vasudeva is Narayana, and Arjuna is Nara. Nara and Narayana had practised severe penances at Vadari on the breast of Himavat for many thousand years. Vyasa afterwards adopted Vadari as his retreat.—T.

those Mantras by reciting which a living creature becomes freed from the bonds of birth and life ?—'

"Bhishma said,—One should always, with alacrity and throwing away all langour, hymn the praises of that Lord of the universe, that god of gods, (viz., Vasudeva), who is Infinite and the foremost of all Beings, by uttering His thousand names. By always worshipping with reverence and devotion that immutable Being, by meditating on Him, by hymning His praises and bowing the head unto Him, and by performing sacrifices unto Him, indeed, by always praising Vishnu, who is without beginning and without end or destruction, who is the supreme Lord of all the worlds, and who is the Master and Controller of the universe, one can succeed in transcending all sorrow. Verily, He is devoted to the Brahmanas, conversant with all duties and practices, the enhancer of the fame and achievement of all persons, the master of all the worlds, exceedingly wonderful, and the prime cause of the origin of all creatures. Even this, in my judgment, is the foremost religion of all religions, viz., one should always worship and hymn the praises of the lotus-eyed Vasudeva with devotion. He is the highest Energy. He is the highest Penance. He is the highest Brahma. He is the highest refuge. He is the most holy of all holies, the most auspicious of all auspicious objects. He is the god of all the gods, and He is the immutable father of all creatures. On the advent of the primitive Yuga, all creatures spring from Him. On the expiration, again of Yuga, all things disappear in Him.¹ Hear, O king, the thousand names, possessed of great efficacy in destroying sins, of that foremost one in all the worlds, that Master of the universe, viz., Vishnu. All those names, derived from His attributes, secret and well-known, of the high-souled Vasudeva, which were sung by the Rishis, I shall recite to thee for the good of all. They are, Om! He that enters all things besides Himself, He that covers all things, He unto whom sacrificial libations are poured, the Lord of the Past, the Present, and the Future, the Creator (or Destroyer) of all existent things, the upholder of all existent things, the Existent, the Soul of all, the Originator of all things (I—IX); of cleansed Soul, the Supreme Soul, the highest Refuge of all emancipated persons, the Immutable, He that lies enclosed in a case, the Witness, He that knows the material case in which He resides, the Indestructible (X—XVII);² He upon whom the mind rests during Yoga-abstrac-

1 The Hindu sages never attempt to speculate on the original creation of the universe. Their speculations, however, are concerned with what is called 'Avantara srishti' or that creation which springs forth with the awakening of Brahman. Creation and Destruction have occurred ceaselessly and will occur ceaselessly. The original creation is impossible to conceive, as Eternity cannot have a beginning.—T.

2 'Putatman' means, of cleansed Soul. This implies that though He is the Lord or ruler of all existent objects, yet He is dissociated from them.

tion, the Guide or leader of all persons conversant with Yoga, the Lord of both Pradhana (or Prakriti) and Purusha, He that assumed a human form with a leonine head, He of handsome features and equipments, He of beautiful hair, the foremost of Purushas (XVIII—XXIV);¹ the embodiment of all things, the Destroyer of all things, He that transcends the three attributes of Sattwa, Rajas and Tamas, the Motionless, the Beginning of all things, the Receptacle into which all things sink at the universal Dissolution, the Immutable, He who takes birth at his own will, He who causes the acts of all living creatures to fructify (in the form of weal or woe), the Upholder of all things, the Source from which the primal elements have sprung, the Puissant one, He in whom is the unbounded Lordship over all things (XXV—XXXVII);² the Self-born, He that gives happiness to His worshippers, the presiding Genius (of golden form) in the midst of the Solar disc, the Lotus-eyed, the Loud-voiced, He that is without beginning and without end, He that upholds the universe (in the form of Ananta and others), He that ordains all acts and their fruits, He that is superior to the Grandsire Brahman (XXXVIII—XLVI);³ the Immeasurable, the Lord of the senses (or He that has curled locks), He from whose navel the primeval lotus sprang, the Lord of all the deities, the Artificer of the universe, the Mantra, He that weakens or emaciates all things, He that is vast, the Ancient

'The Refuge of the Emancipated,'—Comp. *Gita*, 'Mamupetya tu Kaunteya punarjanma na vidyate, &c., 'Purusha' is He that lies in a 'pura' or the nine-doored mansion, *i.e.*, the body. 'Sakshi' or Witness implies that He sees all things directly, without any medium obstructing His vision. 'Kshetrajna' implies the *Chit* lying within the body and who knows the body; the body, however, being inert, is not cognisant of the *Chit* it holds.—T.

1 He is called 'Yoga' because of the mind resting upon Him while it is in Yoga abstraction. 'Pradhana,' in Sankhya philosophy, is another name of 'Prakriti' or original Nature. All things have sprung from the union of Prakriti and Purusha Vasudeva, however, transcends Prakriti and Purusha and is their Lord. 'Narasimhavapu,'—He assumed the human form with a lion's head for slaying the Asura Hiranyakasipu the father of Prahlada.—T.

2 'Sarva' implies the source of all existent and non-existent things and that in which all existent and non-existent things become merged at the universal dissolution. 'Sambhava' signifies Him who takes birth at His own will. Acts cannot touch him. The birth of all other beings is determined by their acts in previous lives. Com. *Gita*, 'Paritranaaya Sadhuna-m &c. Sambhavami Yuge Yuge.' 'Bhavana' means one who attaches to acts their respective fruits, *i.e.*, he in consequence of whom the weal and woe of all creatures flow as due to acts.—T.

3 'Sambhu' implies one whose birth has not been determined by extraneous circumstances, or other influences than his own wish, the birth of all other creatures being determined by forces extraneous to themselves. 'Aditya' may also mean the foremost one among the deities especially called the Adityas. They are twelve in number. 'Dhatri' may also imply one who upholds everything in the universe by multiplying Himself infinitely.

one, He that is enduring (XLVII—LVI);¹ He that is incapable of being seized (by either the senses or the mind) the Eternal one, Krishna, the Red-eyed, He that kills all creatures at the time of the universal dissolution, He that is vast for knowledge and puissance and other attributes of the kind, He that resides in three parts (above, middle, and below) of every creature. That which cleanses, is auspicious, and high (LVII—LXIV);² He that urges all creatures in respect of all their acts, He that causes the life-breaths to act, He that causes all living creatures to live, the Eldest, the Foremost of all those that are regarded as the Lords of all creatures, He that has gold in his abdomen, He that has the Earth for his abdomen, the Lord of Sree or Lakshmi, the Slayer of Madhu (LXV—LXXIII);³ the Omnipotent, He that is endued with great prowess, He that is armed with the bow, He that is possessed of a mind capable of bearing the contents of all treatises, He that roves through the universe, riding on Garuda, He that is well suited to the offerings made unto Him and that has the power to enjoy them properly, the Unrivalled, He that is incapable of being discomfited, He that knows all acts that are done, He that is identical with all acts, He that rests

'Dhaturuttama' may, besides, signify one who as Chit is superior to all elements like Earth, Water &c., which constitute all that is Not-Chit.—T.

1 'Aprameya' is, literally, immeasurable, Sankara thus explains it: He has no such attributes as sound, & ; in consequence of this He is not an object of direct preception by the senses; nor can He be an object of inference, in consequence of there being nothing to which belong the same attributes as His &c. His inconceivability is the foundation of His immeasurableness. 'Hrishikesa' is regarded by European scholars as a doubtful word. The Hindu Commentators do not regard it so. It implies the lord of the senses, *i.e.*, one who has his senses under complete control. Or, it may mean one who sways the senses of others *i.e.*, causes them to exercise their functions. Sankara proposes another meaning, *viz.*, He that is the form of the Sun or the Moon and as such, the rays of light emanating from those luminaries and gladdening all creatures, are the hairs on his head 'Manu' is another name for Mantra or sacred words having great efficacy.—T.

2 'Krisdna' is one of the foremost names of the supreme Godhead. It means 'one who is always in transports of joy.' It is derived from *krish* which implies to be, and *na* meaning final Emancipation or cessation of existence; the compound probably means one in whom every attribute has been extinguished; hence, absence of change, of sorrow, of grief, &c., or, eternal and highest joy. 'Lobitaksba' is Red-eyed, from His eyes being of the hue of polished copper. 'Pratarddana,' according to Sankara, means the killer of all creatures. Others take it as implying one who destroys the cheerlessness of his worshippers. 'Prabhuta' is one who is Great or Vast in consequence of knowledge, Puissance, Energy, and Renunciation, &c.; Pavitram, Mangalam, Param' should be taken as one name, although each of them has a separate meaning.—T.

3 'Pranada' is interpreted variously. It may mean He that causes the life-breaths to act or operate; He that, as Time, suspends the life-breaths (*i.e.*, kills all creatures); He that connects the life-breaths (*i.e.*, sets them agoing when threatened with extinction; hence, healer of diseases). 'Prana' implies 'He who is the cause of the life of every living creatures, being

on His own true self (LXXIV—LXXXIV) ;¹ the Lord of all the deities, He that is the Refuge of all, the embodiment of the highest felicity, He whose seed is the universe, He that is the source of all things, the day (in consequence of His awakening Jiva who is steeped in the sleep of Ne-science), the Year, the Snake (owing to His being incapable of being seized), the embodiment of Conviction, He that sees all things (LXXXV—XCIV) ;² the Unborn, the Lord of all creatures, He that has achieved success, He that is Success itself, He that is the beginning of all things (in consequence of His being the cause of all things), He that is above deterioration, He that is Righteousness in the form of the bovine bull and the great boar that raised the submerged Earth, He that is of immeasurable soul, He that stands aloof from all kinds of union (XCV—CIII) ;³ He that is Pavaka among the deities called Vasus (or, He that dwells in His worshippers), He that is of liberal soul, being freed from wrath and hatred and pride and other evil passions. Truth He is whose soul is equable in consequence of His thorough impartiality, He that has been measured by His worshippers, He that is always equal, being above all change or modification, He that never refuses to grant the wishes of His worshippers, He whose eyes are like the petals of the lotus, He whose acts are always characterised by Righteousness, (or He who is always engaged in granting the wishes of those that are devoted to Him, He that is of the form of Righteousness (CIV—CXIII) ; He that destroys all creatures (or their pains), the Many-headed, He that upholds the universe, He that is the source of the universe, He who is of pure or spotless fame, the Immortal one, He that is Eternal and Fixed, He that is possessed of beautiful limbs, (or, He the ascension unto whom is the best of all acts), He who has such knowledgè having penance for its indication that He is able to agitate Prakriti for evolving the universe out of her (CXIV—CXXII) ; He that goes everywhere (in the sense of

Himself, as it were, the life-breath that inspires them. 'Hiranyagarbha' signifies He that is identical with the Grandsire. 'Bhugarbha' is one who has the Earth for his abdomen, implying that all things on Earth are in His abdomen.—T.

1 'Atmayan,' other Beings are said to be 'Sariravan,' 'Indriyavan,' &c. in consequence of the possession of such attributes as 'Sarira,' 'Indriya,' &c. But the Supreme Godhead is nothing but soul. He rests on his own true nature or essence without requiring anything extraneous like the deities or human beings whereon to live or exist.—T.

2 'Aha' is the day ; He is so called because of Jiva being, as it were, awakened when he goes to Him. As long as Jiva is at a distance from Him, he is steeped in the sleep of 'Avidya' or Ne-science (a happy word which Professor Max Muller has coined). 'Samvatsara' or the year. He is so called because Time is His essence. 'Vyala,'—He is a huge and fierce snake that inspires dread.—T.

3 'Vrisbakapi' is otherwise explained by Valadeva Vidyabhusan, as He that showers blessings upon His worshippers and causes all His foes to tremble with fear.—T.

pervading all things as their cause), the Omniscient one. He that blazes forth in unmodified effulgence, He whose troops are everywhere (in the form of devoted associates), (or He at whose very sight the Danava troops are scattered in all directions). He that is coveted (or sought) by all (or, He that grinds all His foes), He that is the Veda, He that is conversant with the Veda, He that is conversant with all the limbs (or branches) of the Veda, He that represents the limbs (or branches) of the Veda (i.e., all the subsidiary sciences), He that settles the interpretations of the Vedas, He that has no superior in wisdom (CXXIII—CXXXIII) ; He that is the master of all the worlds, He that is the master of the deities, He that is the Supervisor of both Righteousness and Unrighteousness (for giving the fruits thereof to those that seek the one or the other), He that is both Effect and Cause (or, He whose life has not been determined by acts achieved on any previous occasions in consequence of His transcending Prakriti), He that is four-souled (in consequence of His four forms of (Aniruddha, Pradyumna, Sankarshana, and Vasudeva), He that is known by four forms (as above), He that has four horns (which appeared on Him when he had assumed a human form with a lion's head for slaying the Asura chief Hiranya-Kasipu), He that has four arms (for holding the conch, discus, mace, and lotus) (CXXXIV—CXLI) ; He that blazes forth in effulgence, He that is the giver of food and cherishes those that are good ; He that does not bear or put up with those that are wicked (or, He that puts up with the occasional transgressions of his devotees ; He that existed before the universe started into life ; He that is stainless : He that is ever victorious ; He that vanquishes the very deities ; He that is the material cause of the universe : He that repeatedly resides in material causes (CXLII—CL) : He that is the younger brother of Indra (or, He that transcends Indra in accomplishments and attributes), He that took birth as a dwarf (from Aditi by her husband Kasyapa in order to beguile the Asura king Vali of the sovereignty of the three worlds and bestow the same upon Indra who had been dispossessed of it), He that is tall (in allusion to the vast universal form of His which He assumed at the sacrifice of Vali for covering Heaven, Earth, and the Nether regions with three steps of His). He whose acts are never futile, He that cleanses (those that worship Him, those that hear of Him, and those that think of Him), He that is endowed with pre-eminent energy and strength, He that transcends Indra in all attributes, He that accepts all His worshippers, He that is the Creation itself in consequence of His being the Causes thereof, He that upholds His self in the same form without being ever subject to birth, growth, or death, He that sustains all creatures in their respective functions in the universe, He that controls the hearts of all creatures (CLI—CLXII) ; He that deserves to be known by those who wish to achieve what is for their highest good ; He that the celestial physician in the form of Dhanwantari (or, He who cures

that foremost of all diseases, viz., the bonds that bind one to the world); He that is always engaged in Yoga; He that slays great Asuras for establishing Righteousness; He that is the Lord of that Lakshmi who sprang from the ocean when it was churned by the deities and the Asuras, (or, He that cherishes both the goddesses of prosperity and learning); He that is honey (in consequence of the pleasure He gives to those that succeed in having a taste of Him); He that transcends the senses (or is invisible to those that turn away from Him); He that is possessed of great powers of illusion (in consequence of His having beguiled Mahadeva and the deities on many occasions); He that puts forth great energy (in achieving mighty feats); He that transcends all in might (CLXIII—CLXXII); He that transcends all in intelligence; He that transcends all in puissance; He that transcends all in ability; He that discovers the universe by the effulgence emanating from His body; He whose body is incapable of being ascertained by the eye (or any other sense or organ of knowledge); He that is possessed of every beauty; He whose soul is incapable of being comprehended by either deities or men; He that held on His back, in the form of the vast tortoise, the huge mountain, Mandara, which was made the churning staff by the deities and the Asuras when they set themselves to churn the great ocean for obtaining therefrom all the valuables hid in his bosom (or, He who held up the mountains of Govardhana in the woods of Brinda for protecting the denizens of that delightful place, who were especial objects of His kindness, from the wrath of Indra who poured incessant showers for days together with a view to drown everything) (CLXXIII—CLXXX); He that can shoot His shafts to a great distance, piercing through obstruction of every kind; He that raised the submerged Earth, having assumed the form of the mighty Boar; He on whose bosom dwells the goddess of Prosperity (or, He that is identical with Kama the lord of Rati); He that is the Refuge of those that are righteous; He that is incapable of being won without thorough devotion (or He that is incapable of being immured or restrained by any one putting forth his powers); He that is the delight of the deities or, He that is the embodiment of fullness of joy); He that rescued the submerged Earth (or, He that understands the hymns addressed to him by His devotees); He that is the Master of all eloquent persons (or He that dispels the calamities of all those who know Him) (CLXXXI—CLXXXVIII); He that is full of blazing effulgence; He that suppressed the afflictions of His adorers (or, He that assumes the form of Yama, the universal Destroyer, for chastising all persons that fall away from their duties); He that assumed the form of a Swan for communicating the Vedas to the Grandsire Brahman (or, He that enters into the bodies of all persons); He that has Garuda, the prince of the feathery denizens of the welkin, for his vehicle; He that is the foremost of snakes in con-

sequence of His identity with Seshha or Ananta who upholds on his head the vast Earth, (or, He that has the hood of the prince of snakes for His bed while he lies down to sleep on the vast expansion of water after the dissolution of the universe); He whose navel is as beautiful as gold; He that underwent the severest austerities in the form of Narayana at Vadari on the breast of Himavat; He whose navel resembles a lotus (or, He from whose navel sprang the Primeval lotus in which the Grand-sire Brahman was born); He that is the Lord of all creatures (CLXXXIX—CXCVII), He that transcends death (or, He that wards off Death from those that are devoted to him); He that always casts a kind eye on His worshippers (or, He that sees all things in the universe); He that destroys all things (or, He that drenches with nectar all those that worship Him with single-minded devotion); He that is the Ordainer of all ordainers (or, He that unites all persons with the consequences of their acts); He that himself enjoys and endures the fruits of all acts, (or, He that assumed the form of Rama the son of Dasaratha and going into exile at the command of his sire made a treaty with Sugriva the chief of the Apes for aiding him in the recovery of his kingdom from the grasp of his elder brother Vali in return for the assistance which Sugriva promised Him for recovering from Ravana His wife Sita who had been ravished by that Rakshasa and borne away to his island home in Lanka) ! He that is always of the same form (or, He that is exceedingly affectionate unto His worshippers); He that is always moving (or, He that is of the form of Kama who springs up in the heart of every creature); He that is incapable of being endured by Danavas and Asuras (or, He that rescued His wife Sita after slaying Ravana, or, He that shows compassion towards even Chandalas and members of other low castes when they approach Him with devotion, in allusion to His friendship, in the form of Rama, for Guhaka the chief of the Chandalas inhabiting the country known by the name of Sringaverapura); He that chastises the wicked (or, He that regulates the conduct of all persons by the dictates of the Srutis and the Smritis); He whose soul has true knowledge for its indication (or, He that destroyed Ravana the foe of the gods, having assumed the form of Rama that was full of compassion and other amiable virtues); He that destroys the foes of the deities (or, He that slays those who obstruct or forbid the giving of presents unto deserving persons) (CXCVIII—CCVIII); He that is the instructor in all sciences and the father of all; He that is the instructor of even the Grand-sire Brahman; He that is the abode or resting place of all creatures; He that is the benefactor of those that are good and is free from the stain of falsehood; He whose prowess is incapable of being baffled; He that never casts his eye on such acts as are not sanctioned or approved by the scriptures; He that casts his eye on such acts as are sanctioned or approved by the scriptures (or, He whose eye never winks

or sleeps); He that wears the unfading garland of victory called by the name of Vaijayanti: He that is the Lord of speech and that is possessed of great liberality insomuch that He rescued the lowest of the low and the vilest of the vile by granting them His grace (CCIX—CCXVIII); He that leads persons desirous of Emancipation to the foremost of all conditions, viz., Emancipation itself (or, He that assumes the form of a mighty Fish and scuddling through the vast expanse of waters that cover the Earth when the universal dissolution comes, and dragging the boat tied to His horns, leads Manu and others to safety); He that is the leader of all creatures; (or, He that sports in the vast expanse of waters which overwhelm all things at the universal dissolution); He whose words are the Veda and who rescued the Vedas when they were submerged in the waters at the universal dissolution; He that is the accomplisher of all functions in the universe; He that assumes the form of the wind for making all living creatures act or exert, (or, He whose motions are always beautiful, or, who wishes His creatures to glorify Him); He that is endued with a thousand heads; He that is the Soul of the universe and as such pervades all things; He that has a thousand eyes and a thousand legs; (CCXIX—CCXXVI); He that causes the wheel of the universe to revolve at His will; He whose soul is freed from desire and who transcends those conditions that invest Jiva and to which Jiva is liable; He that is concealed from the view of all persons that are attached to the world, (or, He that has covered the eyes of all persons with the bandage of Ne-science); He that grinds those that turn away from Him; He that sets the days agoing in consequence of His being identical with the Sun; He that is the destroyer of all destroying Time itself; He that conveys the libations poured on the sacred fire unto those for whom they are intended, (or, He that bears the universe, placing it on only a minute fraction of his body); He that has no beginning (or, He that has no fixed habitation); He that upholds the Earth in space (in the form of Sesha, or, rescues her in the form of the mighty boar or supports her as a subtile pervader) (CCXXVII—CCXXXV); He that is exceedingly inclined to grace, insomuch that He grants happiness to even foes like Sisupala; He that has been freed from the attributes of Rajas (passion) and Tamas (darkness) so that He is pure or stainless Sattwa by itself, (or, He that has obtained the fruition of all His wishes); He that supports the universe; He that feeds (or enjoys) the universe; He that is displayed in infinite puissance); He that honours the deities, the Pitris, and His own worshippers; He that is honoured or adored by those that are themselves honoured or adored by others (or, He whose acts are all beautiful and enduring); He that accomplishes the purposes of others (or, He that is the benefactor of others); He that withdraws all things unto Himself at the universal dissolution (or, He that destroys the foes

of the deities or of His worshippers); He that has the waters for his home (or, He that is the sole Refuge of all creatures or He that destroys the ignorance of all creatures (CCXXXVI—CCXLVI); He that is distinguished above all, He that cherishes the righteous, He that cleanses all the worlds, He that crowns with fruition the desires of all creatures, He whose wishes are always crowned with fruition, He that gives success to all, He that bestows success upon those that solicit Him for it (CCXLVII—CCLVI); He that presides over all sacred days (or, He that overwhelms Indra himself with His own excellent attributes), He that showers all objects of desire upon His worshippers, He that walks over all the universe, He that offers the excellent flight of steps constituted by Righteousness (unto those that desire to ascend to the highest place), He that has Righteousness in His abdomen (or, He that protects Indra even as a mother protects the child in her womb), He that aggrandises (His worshippers), He that spreads Himself out for becoming the vast universe, He that is aloof from all things (through pervading them), He that is the receptacle of the ocean of Srutis (CCLVII—CCLXIV); He that is possessed of excellent arms (i.e., arms capable of upholding the universe), He that is incapable of being borne by any creature, He from whom flowed the sounds called Brahma (or Veda), He that is the Lord of all Lords of the universe, He that is the giver of wealth, He that dwells in His own puissance, He that is multiform, He that is of vast form, He that resides in the form of Sacrifice in all animals, He that causes all things to be displayed (CCLXV—CCLXXIV) He that is endued with great might, energy, and splendour; He that displays Himself in visible forms to His worshippers, He that scorches the unrighteous with his burning energy, He that is enriched with the sixfold attributes (of affluence, &c.) He that imparted the Veda to the Grandsire Brahman, He that is of the form of the Samans, Richs, and Yajushes (of the Veda); He that soothes His worshippers burning with the afflictions of the world like the rays of the moon cooling all living creatures of the world, He that is endued with blazing effulgence like the Sun (CCLXXV—CCLXXXII); He from whose mind has sprung the moon, He that blazes forth in His own effulgence, He that nourishes all creatures even like the luminary marked by the hare, He that is the Master of the deities, He that is the great medicine for the disease of worldly attachment, He that is the great causeway of the universe, He that is endued with knowledge and other attributes that are never futile and with prowess that is incapable of being baffled (CCLXXXIII—CCLXXXIX); He that is solicited by all creatures at all times, viz., the Past, the Present, and the Future; He that rescues his worshippers by casting kind glances upon them, He that sanctifies even them that are sacred; He that merges the lifebreath in the Soul (or, He that assumes diverse forms for protecting both the Emancipate and the Unemanci-

pate); He that kills the desires of those that are Emancipated (or, He that prevents evil desires from arising in the minds of His worshippers); He that is the sire of Kama (the principle of desire or lust; He that is most agreeable, He that is desired by all creatures, He that grants the fruition of all desires, He that has the ability to accomplish all acts (CCXC—CCXCIX); He that sets the four Yugas to begin their course; He that causes the Yugas to continually revolve as on a wheel, He that is endued with the diverse kinds of illusion (and, therefore, the cause from which spring the different kinds of acts that distinguish the different Yugas); He that is the greatest of eaters (in consequence of His swallowing all things at the end of every Kalpa); He that is incapable of being seized (by those that are not His worshippers); He that is manifest (being exceedingly vast); He that subjugates thousands of foes (of the deities); He that subjugates innumerable foes (CCC—CCCVIII); He that is desired (by even the Grandsire and Rudra, or He that is adored in sacrifices); He that is distinguished above all; He that is desired by those that are endued with wisdom and Righteousness; He that has an ornament of (peacock's) feathers on his head-gear; He that stupefies all creatures with His illusion; He that showers His grace on all His worshippers; He that kills the wrath of the Righteous; He that fills the Unrighteous with wrath; He that is the accomplisher of all acts; He who holds the universe on his arms; He that upholds the Earth (CCCIX—CCCXVIII); He that transcends the six well known modifications (of inception, birth or appearance, growth, maturity, decline, and dissolution); He that is endued with great celebrity (in consequence of His feats); He that causes all living creatures to live (in consequence of His being the all-pervading soul); He that gives life; the younger brother of Vasava (in the form of Upendra or the dwarf); He that is the receptacle of all the waters in the universe; He that covers all creatures (in consequence of His being the material cause of everything); He that is never heedless (being always above error); He that is established on His own glory (CCCXIX—CCCXXVII); He that flows in the form of nectar (or, He that dries up all things); He that upholds the path of Righteousness; He that bears the burthen of the universe; He that gives desirable boons unto those that solicit them; He that causes the winds to blow: He that is the son of Vasudeva (or, He that covers the universe with His illusions and sports in the midst of it); He that is endued with extraordinary lustre; He that is the originating cause of the deities; He that pierces all hostile towns (CCCXXVIII—CCCXXXVI); He that transcends all sorrow and grief; He that leads us safely across the ocean of life or the world; He that dispels from the hearts of all His worshippers the fear of rebirth; He that is possessed of infinite courage and prowess; He that is an offspring of Sura's race; He that is the master of all living creatures; He that

is inclined to show His grace unto all ; He that has come on Earth for a hundred times (for rescuing the good, destroying the wicked, and establishing Righteousness) ; He that holds a lotus in one of his hands ; He whose eyes resemble the petals of the lotus (CCCXXXVII—CCCXLVI) ; He from whose navel sprang the primeval lotus (or, He that is seated upon a lotus) ; He that is endued with eyes resembling the petals of the lotus ; He that is adored by even worshippers as one seated within the lotus of his hearts ; He that assumed the form of embodied Jiva (through His own illusion) ; He that is endued with puissance of every kind ; He that grows in the form of the five primal elements ; the Ancient Soul ; He that is endued with vast eyes ; He that has Garuda sitting on the standard of His car (CCCXLVII—CCCCLV) ; He that is incomparable ; the Sarabha (the lion-killing animal) ; He that strikes the wicked with terror ; He that knows everything that has occurred in Time ; He that accepts, in the forms of the deities, the butter poured on the sacrificial fire ; He that is known by all kinds of evidence or proof ; He upon whose breast sits Prosperity always ; He that is victorious in every battle (CCCLVI—CCCLXIV) ; He that is above destruction ; He that assumes a red form (or, becomes wrathful unto the enemies of His worshippers) ; He that is an object of search with the Righteous ; He that is at the root of all things ; He that has the mark of the string around his abdomen (for Yasoda had bound Him with a cord while He was Krishna) ; He that bears or forgives all injuries ; He that upholds the Earth in the form of her mountains ; He that is the foremost of all objects of worship ; He that is endued with great speed ; He that swallows vast quantities of food (CCCLXV—CCCLXXIV) ; He that caused the creation to start into life ; He that always agitates both Prakriti and Purusha ; He that shines with resplendence (or, (sports in joy) ; He that has puissance in his stomach ; He that is the Supreme Master of all ; He that is the material out of which the universe has been made ; He that is the cause or Agent who has made the universe ; He that is independent of all things ; He that ordains variety in the universe ; He that is incapable of being comprehended ; He that renders Himself invisible by the screen of illusion (CCCLXXV—CCCLXXXV) ; He that is Chit divested of all attributes ; He on whom all things rest ; He in whom all things reside when the universal dissolution comes ; He that assigns the foremost place to those that worship Him ; He that is durable ; He that is endued with the highest puissance ; He that has been glorified in the Vedanta ; He that is contented ; He that is always full ; He whose glance is auspicious (CCCLXXXVI—CCCXCV) ; He that fills all Yogins with delight ; He that is the end of all creatures (for it is in Him that all things merge at the universal dissolution) ; He that is the faultless Path ; He that is, in the form of Jiva, lead to Emancipation ; He that leads (Jiva to Emancipa-

tion); He that has none to lead Him; He that is endued with great might; He that is the foremost of all Beings possessed of might; He that upholds; He that is the foremost of all Beings conversant with duty and religion (CCCXCVI—CDIV); He that joins, at the time of creation, the disunited elements for forming all objects; He that resides in all bodies; He that causes all creatures to act in the form of Kshetraja; He that creates all creatures after destroying them at the universal dissolution; He unto whom every one bows with reverence; He that is extended over the entire universe; He that owns the primeval golden egg as His abdomen (whence, as from the female uterus), everything proceeds; He that destroys the foes of the deities; He that over-spreads all things (being the material cause whence they spring); He that spreads sweet perfumes; He that disregards the pleasures of the senses (CDV—CDXV); He that is identifiable with the seasons; He at whose sight alone all worshippers succeed in obtaining the great object of their wish; He that weakens all creatures; He that dwells in the firmament of the heart, depending upon His own glory and puissance; He that is capable of being known everywhere (in consequence of His omnipresence); He that inspires everyone with dread; He in whom all creatures dwell; He that is clever in accomplishing all acts; He that constitutes the Rest of all creatures (being, as He is, the embodiment of Emancipation); He that is endued with competence greater than that of other Beings (CDXVI—CDXXV); He in whom the whole Universe is spread out; He that is himself immobile and in whom all things rest for ever; He that is an object of proof; He that is the indestructible and unchanging seed; He that is sought by all (in consequence of His being happiness); He that has no desire (in consequence of all His desires having been gratified); He that is the great cause (which covers the universe): He that has all sorts of things to enjoy; He that has great wealth wherewith to secure all objects of desire) (CDXXVI—CDXXXIV); He that is above despair; He that exists in the form of Renunciation; He that is without birth; He that is the stake unto which Righteousness is tethered; He that is the great embodiment of sacrifice; He is the nave of the starry wheel that revolves in the firmament;¹ He that is the Moon among the constellations; He that is competent to achieve every feat; He that stays in His own soul when all things disappear; He that cherishes the desire for Creation (CDXXXV—CDXLIV); He that is the embodiment of all sacrifices; He that is adored in all sacrifices and religious rites; He that is the most adorable of all the deities present in the sacrifices that men perform; He that is the embodiment of all such sacrifices in which animals are offered up according to the ordinance; He that is

1 Vishnu is supposed to be within the constellation called Sisumara or the Northern Bear. The stars, without changing their places *per se*, seem to revolve round this point within the constellation named.—T.

adored by persons before they take any food ;¹ He that is the Refuge of those that seek Emancipation ; He that beholds the acts and omissions of all creatures ; He whose soul transcends all attributes ; He that is possessed of omniscience ; He that is identical with knowledge that is unacquired, unlimited, and capable of accomplishing everything (CDXLV—CDLIV) ; He that is observant of excellent vows (chief amongst which is the grant of favour unto one that solicits it with a pure heart) ; He that has a face always full of delight ; He that is exceedingly subtle ; He that utters the most agreeable sounds (in the form of the Veda or as Krishna playing on the lute) ; He that gives happiness (to all His worshippers) ; He that does good to others without expecting any return ; He that fills all creatures with delight ; He that has subdued wrath ; He [that has mighty arms, (so mighty that He has slain as if in sport the mightiest of Asuras) ; He that tears those that are unrighteous (CDLV—CDLXIV) ; He that causes those persons who are destitute of knowledge of the soul to be steeped in the deep sleep of His illusion ; He that relies on Himself, (being entirely independent of all persons and things) ; He that overspreads the entire universe ; He that exists in infinite forms ; He that is engaged in vocations infinite in number ; He that lives in everything ; He that is full of affection towards all His worshippers ; He that is the universal father, (all living creatures of the universe being as calves sprung from Him) ; He that holds, in the form of the vast Ocean, all jewels and gems in His abdomen ! He that is the Lord of all treasures (CDLXV—CDLXXIV) ; He that is the protector of Righteousness ; He that accomplishes all the duties of Righteousness ; He that is the substratum of Righteousness ; He that is existent for all time ; He that is non-existent (in the form of the universe, for the displayed universe is the result of illusion) ; He that is destructible (in the form of the displayed universe) ; He that is indestructible as Chit ; He that is, in the form of Jiva, destitute of true knowledge ; He that is, in the form of the Sun, endued with a thousand rays ; He that ordains (even all such great and mighty creatures as Sessa and Garuda, &c.) ; He that has created all the Sastras (CDLXXV—CDLXXXV) ; He that exists, in the form of the Sun, as the centre of innumerable rays of light ; He that dwells in all creatures ; He that is possessed of great prowess ; He that is the Master of even Yama and others of similar puissance ; He that is the oldest of the deities, (existing as He does from the beginning) ; He that exists in His own glory, casting off all conditions ; He that is the Lord of even all the deities ; He that is the ruler of even him that upholds the deities ; (viz., Indra) (CDLXXXVI—CDXCIII) ; He that transcends birth and destruction ; He that tended and protected kine (in the form of Krishna)

1 In India, no man should worship the deities, with a full stomach. Indeed, one must abstain from every kind of food and drink if one has to worship the deities formally.—T.

He that nourishes all creatures ; He that is approachable by knowledge alone ; He that is Ancient ; He that upholds the elements which constitute the body ; He that enjoys and endures (weal and woe, in the form of Jiva) ; He that assumed the form of a vast Boar (or, He that in the form of Rama was the Lord of a large monkey host) ; He that gave plentiful presents unto all in a grand sacrifice performed by Him (CDXCIV—DII) ; He that drinks Soma in every sacrifice ; He that drinks nectar : He that, in the form of Soma (Chandramas), nourishes all the herbs and plants ; He that conquers foes in a trice when even they are infinite in number ; He that is of universal form and is the foremost of all existent entities ; He that is the chastiser ; He that is victorious over all ; He whose purposes are incapable of being baffled ; He that deserves gifts ; He that gives what His creatures have not and who protects what they have (DIII—DXII) ; He that holds the life-breaths ; He that beholds all His creatures as objects of direct vision ; He that never beholds anything besides His own own Self ; He that gives Emancipation ; He whose footsteps (three in number) covered Heaven, Earth, and the Nether regions ; He who is the receptacle of all the waters ; He that overwhelms all Space, all Time, and all things ; He that lies on the vast expanse of waters after the universal dissolution ; He that causes the destruction of all things (DXIII—DXXI) ; He that is without birth ; He that is exceedingly adorable ; He that appears in His own nature ; He that has conquered all foes (in the form of wrath and other evil passions) ; He that delights those that meditate on Him ; He that is joy ; He that fills others with delight ; He that swells with all causes of delight ; He that has Truth and other virtues for His indications ; He whose footsteps are in the three worlds (DXXII—DXXX) ; He that is the first of Rishis (being conversant with the entire Vedas) ; He that is identical with the preceptor Kapila ; He that is knower of the Universe ; He that is Master of the Earth ; He that has three feet ; He that is the guardian of the deities ; He that has large horns (in allusion to the piscatory form in which He saved Manu on the occasion of the universal deluge by scudding through the waters with Manu's boat tied to His horns) ; He that exhausts all acts by causing their doers to enjoy or endure their fruits (or, He that grinds the Destroyer himself) (DXXXI—DXXXVIII) the great Boar ; He that is understood or apprehended by the aid of the Vedanta ; He that has beautiful troops (in the form of His worshippers) ; He that is adorned with golden armlets ; He that is concealed (being knowable with the aid of the Upanishads only) ; He that is deep ; (in knowledge and puissance) ; He that is difficult of access ; He that transcends both word and thought that is armed with the discus and the mace (DXXXIX—DXLVII) ; the Ordainer ; He that is the cause (in the form of helper) of the universe ; He that has never been vanquished ; He that is the Island-

born Krishna ; He that is enduring (in consequence of His transcending decay) ; He that mows all things and is Himself above deterioration ; the Varuna (the deity of the waters) ; the son of Varuna (in the form of Vasishtha or Agastya) ; He that is immovable as a tree ; He that is displayed in His own true form in the lotus of the heart ; He that creates, preserves, and destroys by only a fiat of the mind (DLXLVIII—DLVIII) ; He that is possessed of the sixfold attributes (of sovereignty &c.) ; He that destroys the sixfold attributes (at the universal dissolution) ; He that is felicity (in consequence of His swelling with all kinds of prosperity) ; He that is adorned with the triumphal garland (called Vajriyanta) ; He that is armed with the plough (in allusion to His incarnation as Valadeva) ; He that took birth from the womb of Aditi (in the form of the dwarf that beguiled Vali) ; He that is endued with effulgence like unto the Sun's ; He that endures all pairs of opposites (such as heat and cold, pleasure and pain, &c.) ; He that is the foremost Refuge of all things (DLIX—DLXVII) ; He that is armed with the best of bows (called Saranga) ; He that was divested of His battle-axe (by Rama of Bhrgu's race) ;¹ He that is fierce ; He that is the giver of all objects of desire ; He that is so tall as to touch the very Heavens with his head (in allusion to the form He assumed at Vali's sacrifice) ; He whose vision extends over the entire universe ; He that is Vyasa (who distributed the Vedas) ; He that is the Master of speech or all learning ; He that has started into existence without the intervention of genital organs (DLXVIII—DLXXVI) ; He that is hymned with the three (foremost) Samans ; He that is the singer of the Samans ; He that is the Extinction of all worldly attachments (in consequence of His being the embodiment of Renunciation) ; He that is the Medicine (applied for amelioration of disease) ; He that is the Physician (who applies the medicine) ; He that has ordained the fourth or last mode of life called Renunciation (for enabling His creatures to attain to Emancipation) ; He that causes the passions of His worshippers to be quieted (with a view to give them tranquillity of soul) ; He that is contented (in consequence of His utter dissociation with all worldly objects) ; He that is the Refuge of devotion and tranquillity of Soul (DLXXVII—DLXXXV) ; He that is possessed of beautiful limbs ; He that is the giver of tranquillity of soul ; He that is Creator ; He that sports in joy on the bosom of the Earth ; He that sleeps (in Yoga) lying on the body of the prince of snakes, Sesha, after the universal dissolution ; the Benefactor of kine (or, He that took a human form for relieving the

1 Rama of Bhrgu's race went to Mahadeva for acquiring the science of arms. While dwelling in Siva's retreat, he had a quarrel with Kartikeya or Kumara, the son of Siva's loins. Rama worsted his preceptor's son in battle, at which his preceptor, gratified with him, made him a present of his own battle-axe, wherewith the regenerate hero exterminated the Kshatriyas for full one and twenty times.—T.

Earth of the weight of her population); the Master of the universe; the Protector of the universe; He that is endued with eyes like those of the bull; He that cherishes Righteousness with love (DLXXXVI—DXCV); He that is the unreturning hero; He whose soul has been withdrawn from all attachments; He that reduces to a subtle form the universe at the time of the universal dissolution; He that does good to His afflicted worshippers; He whose name, as soon as heard, cleanses the hearer of all his sins; He who has the auspicious whirl on His breast; He in whom dwells the goddess of Prosperity for ever; He who was chosen by Lakshmi (the goddess of Prosperity) as her Lord; He that is the foremost one of all Beings endued with prosperity (DXCVI—DCIV); He that gives prosperity unto His worshippers; the Master of prosperity; He that always lives with those that are endued with prosperity; He that is the receptacle of all kinds of prosperity; He that gives prosperity unto all persons of righteous acts according to the measure of their righteousness; He that holds the goddess of Prosperity on his bosom: He that bestows prosperity upon those that hear of, praise and meditate on Him; He that is the embodiment of that condition which represents the attainment of unattainable happiness; He that is possessed of every kind of beauty; He that is the Refuge of the three worlds (DCV—DCXIV); He that is possessed of beautiful eyes; He that is possessed of beautiful limbs; He that is possessed of a hundred sources of delight; He that represents the highest delight; He that is the Master of all the luminaries in the firmament (for it is He that maintains them in their places and orbits); He that has subjugated His soul; He whose soul is not swayed by any superior Being; He that is always of beautiful acts; He whose doubts have all been dispelled (for He is said to behold the whole universe as an Amlaka in His palm (DOXV—DOXXXIII); He that transcends all creatures; He whose vision extends in all directions; He that has no Master; He that at all times transcends all changes; He that (in the form of Rama) had to lie down on the bare ground; He that adorns the Earth (by His incarnations); He that is puissance's self; He that transcends all grief; He that dispels the griefs of all His worshippers as soon as they remember Him (DOXXXIV—DOXXXII); He that is possessed of effulgence, He that is worshipped by all; He that is the water-pot (as all things reside within Him); He that is of pure soul; He that cleanses all as soon as they hear of him; He that is free and unrestrained; He whose car never turns away from battles; He that is possessed of great wealth; He whose prowess is incapable of being measured (DOXXXIII—DOXLI); He that is the slayer of the Asura named Kalanemi; He that is the Hero; He that has taken birth in the race of Sura; He that is the Lord of all the deities; the soul of the three worlds; the Master of the three worlds; He that has the

solar and lunar rays for His hair ; the slayer of Kesi ; He that destroys all things (at the universal dissolution) (DCXLII—DCL) ; the deity from whom the fruition of all desires is sought ; He that grants the wishes of all ; He that has desires ; He that has a handsome form ; He that is endowed with thorough knowledge of Srutis and Smritis ; He that is possessed of a form that is indescribable by attributes ; He whose brightest rays overwhelm Heaven ; He that has no end ; He that (in the form of Arjuna or Nara) acquired vast wealth on the occasion of his campaign of conquest (DCLI—DCLX) ; He who is the foremost object of silent recitation, of sacrifices, of the Vedas, and of all religious acts ; He that is the creator of penances and the like ; He that is the form of (the Grandsire) Brahman ; He that is the augmentor of penances ; He that is conversant with Brahma ; He that is of the form of Brahmana ; He that has for His limbs Him that is called Brahma ; He that knows all the Vedas and everything in the universe ; He that is always fond of Brahmanas and of whom the Brahmanas also are fond (DCLXI—DCLXX) ; He whose footsteps cover vast areas ; He whose feats are mighty ; He who is possessed of vast energy ; He that is identical with Vasuki the king of the snakes ; He that is the foremost of all sacrifices ; He that is Yapa, that first of sacrifices ; He that is the foremost of all offerings made in sacrifices ; (DCLXXI—DCLXXVIII) ;¹ He that is hymned by all ; He that loves to be hymned (by his worshippers) ; He that is himself the hymns uttered by His worshippers ; He that is the very act of hymning ; He that is the person that hymns ; He that is fond of battling (with everything that is evil) ; He that is full in every respect ; He that fills others with every kind of affluence ; He that destroys all sins as soon as He is remembered ; He whose acts are all righteous ; He that transcends all kinds of disease (DCLXXIX—DCLXXXIX) ; He that is endowed with the speed of the mind ; He that is the creator and promulgator of all kinds of learning ; He whose vital seed is gold ; He that is giver of wealth (being identical with Kuvera the Lord of treasures) ; He that takes away all the wealth of the Asuras ; the son of Vasudeva ; He in whom all creatures dwell ; He whose mind dwells in all things in thorough identity with them ; He that takes away the sins of all who seek refuge in him (DCXC—DCXCVIII) ; He that is attainable by the Righteous ; He whose acts are always good ; He that is the one entity in the universe ; He that displays Himself in diverse forms ; He that is the refuge of all those that are conversant with truth ; He who has the greatest of heroes for his troops ;² He that is the foremost of the Yada-

1 Many of these words beginning with 'Mahat' represent Krishna's own words as spoken to Arjuna in the Gita. 'I am the foremost of sacrifice ; I am foremost of sacrificers, &c.—T.

2 Referring to Hanumat and others among the apes that Rama led against Ravana.—T.

vas ; He that is the abode of the righteous ; He that sports in joy (in the woods of Brinda) in the banks of Yamuna (DCXCIX—DCCVII) ; He in whom all created things dwell ; the deity that overwhelms the universe with His Maya (illusion) ; He in whom all foremost of Beings become merged (when they achieve their Emancipation) ; He whose hunger is never gratified ; He that humbles the pride of all ; He that fills the Righteous with just pride ; He that swells with joy ; He that is incapable of being seized ; He that has never been vanquished (DCCVIII—DCCXVI) ; He that is of universal form ; He that is of vast form ; He whose form blazes forth with energy and effulgence : He that is without form (as determined by acts) ; He that is of diverse forms ; He that is unmanifest ; He that is of a hundred forms ; He that is of a hundred faces (DCCXVII—DCCXXIV) ; He that is one ; He that is many (through illusion) ; He that is full of felicity ; He that forms the one grand topic of investigation ; He from whom is this all ; He that is called THAT ; He that is the highest Refuge ; He that confines Jiva within material causes ; He that is coveted by all ; He that took birth in the race of Madhu ; He that is exceedingly affectionate towards His worshippers (DCCXXV—DCCXXXV) ; He that is of golden complexion ; He whose limbs are like gold (in hue) ; He that is possessed of beautiful limbs ; He whose person is decked with Angadas made with sandal paste ; He that is the slayer of heroes ; He that has no equal ; He that is like cipher (in consequence of no attributes being affirmable of Him) ; He that stands in need of no blessings (in consequence of His fulness) ; He that never swerves from His own nature and puissance and knowledge, He that is mobile in the form of wind (DCCXXXVI—DCCXLV) ; He that never identifies Himself with anything that is Not-soul ;¹ He that confers honours on His worshippers ; He that is honoured by all ; He that is the Lord of the three worlds ; He that upholds the three worlds ; He that is possessed of intelligence and memory capable of holding in His mind the contents of all treatises ; He that took birth in a sacrifice ; He that is worthy of the highest praise ; He whose intelligence and memory are never futile ; He that upholds the Earth (DCCXLVI—DCCLV) ; He that pours forth heat in the form of the Sun ; He that is the bearer of great beauty of limbs ; He that is the foremost of all bearers of weapons ; He that accepts the flowery and leafy offerings made to Him by His worshippers ; He that has subdued all his passions and grinds all His foes ; He that has none to walk before Him ; He that has four horns ; He that is the elder brother of Gada (DCCLVI—DCCLXIV) ; He that has four arms ; He from whom the four Purushas have sprung ; He that is the refuge of the four modes of life and the four

1 The universe consists of Soul and Not-soul. Jiva, when cased in matter or Not-soul, takes Not-soul for himself, in his ignorance. In fact until true knowledge is attained, the body is taken for self.—T.

orders of men ; He that is of four Souls (Mind, Understanding, Consciousness, and Memory) ; He from whom springs the four objects of life, viz., Righteousness, Wealth, Pleasure, and Emancipation ; He that is conversant with the four Vedas ; He that has displayed only a fraction of His puissance (DCCLXV—DCCLXXII) ; He that sets the wheel of the world to revolve round and round ; He whose soul is dissociated from all worldly attachments ; He that is incapable of being vanquished ; He that cannot be transcended ; He that is exceedingly difficult of being attained ; He that is difficult of being approached ; He that is difficult of access ; He that is difficult of being brought within the heart (by even Yogins) ; He that slays even the most powerful foes (among the Danavas) (DCCLXXIII—DCCLXXXI) ; He that has beautiful limbs ; He that takes the essence of all things in the universe ; He that owns the most beautiful wrap and woof (for weaving this texture or fabric of the universe) ; He that weaves with ever-extending warp and woof ; He whose acts are done by India ; He whose acts are great ; He who has no acts undone ; He who has composed all the Vedas and scriptures (DCCLXXXII—DCCLXXXIX) ; He whose birth is high ; He that is exceedingly handsome ; He whose heart is full of commiseration ; He that has precious gems in his navel ; He that has excellent knowledge for his eye ; He that is worthy of worship by Brahman himself and other foremost ones in the universe ; He that is giver of food : He that assumed horns at the time of the universal dissolution ; He that has always subjugated His foes most wonderfully ; He that knows all things ; He that is ever victorious over those that are of irresistible prowess (DCCXC—DCCXCIX) ; He whose limbs are like gold ; He that is incapable of being agitated (by wrath or aversion or other passions) ; He that is Master of all those who are masters of all speech ; He that is the deepest lake ; He that is the deepest pit ; He that transcends the influence of Time ; He is whom the primal elements are established (DCCC—DCCCVI) ; He that gladdens the Earth ; He that grants fruits which are as agreeable as the Kunda flowers (*Jasmimm pubescens*, Linn) ; He that gave away the Earth unto Kasyapa (in his incarnation as Rama) ; He that extinguishes the three kinds of misery (mentioned in the Sankhya philosophy) like a rain charged cloud cooling the heat of the Earth by its down-pour ; He that cleanses all creatures ; He that has none to urge Him ; He that drank nectar ; He that has an undying body ; He that is possessed of omniscience ; He that has face and eyes turned towards every direction (DCCCVII—DCCCXVI) ; He that is easily won (with, that is, such gifts as consist of flowers and leaves), He that has performed excellent vows ; He that is crowned with success by Himself ; He that is victorious over all foes ; He that scorches all foes ; He that is the ever-growing and tall Banian that overtops all other trees ; He that is the sacred fig tree (*Ficus glomerata*, Willd) ; He that is the *Ficus religiosa* (or, He that is not durable, in consequence of His being all perishable

forms in the universe even as He is all the imperishable forms that exist; He that is the slayer of Chanura of the Andhra country (DCCCXVII—DCCCXXV); He that is endued with a thousand rays; He that has seven tongues (in the forms of Kali, Karali, &c.); He that has seven flames (in consequence of His being identical with the deity of fire); He that has seven horses for bearing His vehicle (or, He that owns the steed called Sapta); He that is formless; He that is sinless; He that is inconceivable; He that dispels all fears; He that destroys all fears (DCCCXXVI—DCCCXXXIV); He that is minute; He that is gross; He that is emaciated; He that is adipose; He that is endued with attributes; He that transcends all attributes; He that is unseizable; He that suffers Himself to be easily seized (by His worshippers); He that has an excellent face; He that has for His descendants the people of the accidental regions; He that extends the creation consisting of the fivefold primal elements (DCCCXXXV—DCCCXLVI); He that bears heavy weights (in the form of Ananta); He that has been declared by the Vedas; He that is devoted to Yoga; He that is the lord of all Yogins; He that is the giver of all wishes; He that affords an asylum to those that seek it; He that sets Yogins to practise Yoga anew after their return to life upon the conclusion of their life of felicity in Heaven; He that invests Yogins with puissance even after the exhaustion of their merits; He that has goodly leaves (in the form of the Schandas of the Vedas, Himself being the Tree of the world); He that causes the winds to blow (DCCCXLVII—DCCCLVI); He that is armed with the bow (in the form of Rama); He that is conversant with the science of arms; He that is the rod of chastisement; He that is chastiser; He that executes all sentences of chastisement; He that has never been vanquished; He that is competent in all acts; He that sets all persons to their respective duties; He that has none to set Him to any work; He that has no Yama to slay Him (DCCCLVII—DCCCLXVI); He that is endued with heroism and prowess; He that has the attribute of Sattwa (Goodness); He that is identical with Truth; He that is devoted to Truth and Righteousness; He that is covered by those who are resolved to achieve Emancipation (or, He towards whom the universe proceeds when the dissolution comes); He that deserves to have all objects which His worshippers present unto Him; He that is worthy of being adored (with hymns and flowers and other offerings of reverence); He that does good to all; He that enhances the delights of all (DCCCLXVII—DCCCLXV); He whose track is through the firmament; He that blazes forth in His own effulgence; He that is endued with great beauty; He that eats the offerings made on the sacrificial fire; He that dwells everywhere and is endued with supreme puissance; He that sucks the moisture of the Earth in the form of the Sun; He that has diverse desires; He that brings forth

all things ; He that is the parent of the universe ; He that has the Sun for His eye (DCCCLXXVI—DCCCLXXXV) ; He that is Infinite ; He that accepts all sacrificial offerings ; He that enjoys Prakriti in the form of Mind ; He that is giver of felicity ; He that has taken repeated births (for the protection of Righteousness and the Righteous) ; He that is First-born of all existent things ; He that transcends despair (in consequence of the fruition of all His wishes) ; He that forgives the Righteous when they trip ; He that is the foundation upon which the universe exists ; He that is most wonderful (DCCCLXXXVI—DCCCXCV) ; He that is existent from the beginning of Time ; He that is existing from before the birth of the Grandsire and others ; He that is of a tawny hue (or, He that discovers or illumines all existent things by His rays) ; He that assumed the form of the great Boar ; He that exists even when all things are dissolved ; He that is giver of all blessings ; He that creates blessings ; He that is identifiable with all blessings ; He that enjoys blessings ; He that is able to scatter blessing (DCCCXCVI—CMV) ; He that is without wrath ; He that lies ensconced in folds (in the form of the snake Sesha, (or, He that is adorned with earrings) ; He that is armed with the discus ; He that is endued with great prowess ; He whose sway is regulated by the high precepts of the Srutis and the Smritis ; He that is incapable of being described by the aid of speech ; He whom the Vedantas have striven to express with the aid of speech ; He that is the dew which cools those who are afflicted with the three kinds of grief ; He that lives in all bodies, endued with the capacity of dispelling darkness (CMVI—CMXIV) ; He that is divested of wrath ; He that is wellskilled in accomplishing all acts by thought, word, and deed ; He that can accomplish all acts within the shortest period of time ; He that destroys the wicked ; He that is the foremost of all forgiving persons ; He that is foremost of all persons endued with knowledge ; He that transcends all fear ; He whose names and feats, heard and recited, lead to Righteousness (CMXV—CMXXII) ; He that rescues the Righteous from the tempestuous ocean of the world ; He that destroys the wicked ; He that is Righteousness ; He that dispels all evil dreams ; He that destroys all bad paths for leading His worshippers to the good path of Emancipation ; He that protects the universe by staying in the attribute of Sattwa ; He that walks along the good path ; He that is Life ; He that exists overspreading the universe (CMXXIII—CMXXXI) ; He that is of infinite forms ; He that is endued with infinite prosperity ; He that has subdued wrath : He that destroys the fears of the Righteous ; He that gives just fruits, on every side, to sentient beings according to their thoughts and acts ; He that is of immeasurable Soul ; He that bestows diverse kinds of fruits on deserviu persons for their diverse acts ; He that sets diverse commands (on deities and men) ; He that attaches to every act its proper fruit (CMXXXII—CMXL) ;

He that has no beginning ; He that is the receptacle of all causes as well as of the Earth ; He that has the goddess of Prosperity ever by his side ; He that is the foremost of all heroes ; He that is adorned with beautiful armlets ; He that produces all creatures ; He that is the original cause of the birth of all creatures ; He that is the terror of all the wicked Asuras ; He that is endued with terrible prowess (CMXLI—CMXLIX) ; He that is the receptacle and abode of the five primal elements ; He that gulps down His throat all creatures at the time of the universal dissolution ; He whose smile is as agreeable as the sight of flowers (or, He who laughs in the form of flowers) ; He that is always wakeful ; He that stays at the head of all creatures : He whose conduct consists of those acts which the Righteous do ; He that revives the dead (as in the case of Parikshit and others) ; He that is the initial syllable Om ; He that has ordained all righteous acts (CML—CMLVIII) ; He that displays the truth about the Supreme Soul ; He that is the abode of the five life-breaths and the senses ; He that is the food which supports the life of living creatures ; He that causes all living creatures to live with the aid of the life-breath called Prana ; He that is the great topic of every system of philosophy ; He that is the One Soul in the universe ; He that transcends birth, decrepitude, and death (CMLIX—CMLXV) ; He that rescues the universe in consequence of the sacred syllables *Bhuh*, *Bhuvah*, *Swah*, and the others with which Homa-offerings are made ; He that is the great rescuer ; He that is the sire of all ; He that is the sire of even the Grandsire (Brahman) ; He that is of the form of Sacrifice ; He that is the Lord of all sacrifices (being the great deity that is adored in them) ; He that is the sacrificer ; He that has sacrifices for His limbs ; He that upholds all sacrifices (CMLXVI—CMLXXV) ; He that protects sacrifices ; He that has created sacrifices ; He that is the foremost of all performers of sacrifices ; He that enjoys the rewards of all sacrifices ; He that causes the accomplishment of all sacrifices ; He that completes all sacrifices by accepting the full libation at the end ; He that is identical with such sacrifices as are performed without desire of fruit ; He that is the food which sustains all living creatures ; He that is also the eater of that food (CMLXXVI—CMLXXXIV) ; He that is Himself the cause of His existence ; He that is self-born ; He that penetrated through the solid Earth (and repairing to the nether regions slew Hiranyaksha and others) ; He that sings the Samans ; He that is the delighter of Devaki ; He that is the creator of all ; He that is the Lord of Earth ; He that is the destroyer of the sins of His worshippers (CMLXXXV—CMXCII) ; He that bears the conch (Panchajanya) in His hand ; He that bears the sword of knowledge and illusion ; He that sets the cycle of the Yugas to revolve ceaselessly ; He that invests Himself with consciousness and senses ; He that is endued with the mace of the most solid understanding ; He that is armed with

a car-wheel ; He that is incapable of being agitated ; He that is armed with all kind of weapons (CMXCIII—M). Om, salutations to Him !

“Even thus have I recited to thee, without any exception, the thousand excellent names of the high-souled Kesava whose glory should always be sung ; That man who hears these names every day or who recites every day, never meets with any evil either here or hereafter. If a Brahmana does this he succeeds in mastering the Vedanta ; if a Kshatriya does it, he becomes always successful in battle. A Vaisya, by doing it, becomes possessed of affluence, while a Sudra earns great happiness. If one becomes desirous of earning the merit of righteousness, one succeeds in earning it (by hearing or reciting these names). If it is wealth that one desires, one succeeds in earning wealth (by acting in this way). So also the man who wishes for enjoyments of the senses succeeds in enjoying all kinds of pleasures, and the man desirous of offspring acquires offspring (by pursuing this course of conduct). That man who with devotion and perseverance and heart wholly turned towards him, recites these thousand names of Vasudeva every day, after having purified himself, succeeds in acquiring great fame, a position of eminence among his kinsmen, enduring prosperity, and lastly, that which is of the highest benefit to him (*viz.*, Emancipation itself). Such a man never meets with fear at any time, and acquires great prowess and energy. Disease never afflicts him ; splendour of complexion, strength, beauty, and accomplishments, become his. The sick become hale ; the afflicted become freed from their afflictions ; the affrighted become freed from fear, and he that is plunged in calamity becomes freed from calamity. The man who hymns the praises of that foremost of Beings by reciting His thousand names with devotion succeeds in quickly crossing all difficulties. That mortal who takes refuge in Vasudeva and who becomes devoted to Him, becomes freed of all sins and attains to eternal Brahma. They who are devoted to Vasudeva have never to encounter any evil. They become freed from the fear of birth, death, decrepitude, and disease. That man who with devotion and faith recites this hymn (consisting of the thousand names of Vasudeva) succeeds in acquiring felicity of soul, forgiveness of disposition, Prosperity, intelligence, memory, and fame. Neither wrath, nor jealousy, nor cupidity, nor evil understanding, ever appears in those men of righteousness who are devoted to that foremost of Beings. The firmament with the sun, moon and stars, the welkin, the points of the compass, the Earth, and the Ocean, are all held and supported by the prowess of the high-souled Vasudeva. The whole mobile and immobile universe with the deities, Asuras, and Gandharvas, Yakshas, Uragas and Rakshasas, is under the sway of Krishna. The senses, mind, understanding life, energy, strength, and memory, it has been said, have Vasudeva for their soul. Indeed, this body that is called Kshetra, and the intelligent soul within, that is

called the knower of Kshetra, also have Vasudeva for their soul. Conduct (consisting of practices) is said to be the foremost of all topics treated of in the scriptures. Righteousness has conduct for its basis. The unfading Vasudeva is said to be the lord of Righteousness. The Rishis, the Pitris, the deities, the great (primal) elements, the metals, indeed, the entire mobile and immobile universe, has sprung from Narayana. Yoga, the Sankhya Philosophy, knowledge, all mechanical arts, the Vedas, the diverse scriptures, and all learning, have sprung from Janarddana. Vishnu is one great element or substance which has spread itself out into multifarious forms. Covering the three worlds, He the soul of all things, enjoys them all. His glory knows no diminution, and He it is that is the Enjoyer of the universe (as its supreme Lord). This hymn in praise of the illustrious Vishnu composed by Vyasa, should be recited by that person who wishes to acquire happiness and that which is the highest benefit (viz., Emancipation). Those persons that worship and adore the Lord of the universe, that deity who is unborn and possessed of blazing effulgence, who is the origin or cause of the universe, who knows no deterioration, and who is endued with eyes that are as large and beautiful as the petals of the lotus, have never to meet with any discomfiture.

SECTION CL

"Yudhishtira said,—'O grandsire, O thou of great wisdom, O thou that are conversant with all branches of knowledge, what is that subject of silent recitation by reciting which every day one may acquire the merit of righteousness in a large measure? What is that Mantra for recitation which bestows success if recited on the occasion of setting out on a journey or in entering a new building, or at the commencement of any undertaking, or on the occasion of sacrifices in honour of the deities or of the Pitris? It behoveth thee to tell me what indeed, what Mantra it is, which propitiates all malevolent influences, or leads to prosperity or growth, or protection from evil, or the destruction of foes, or the despending of fears, and which, at the same time, is consistent with the Vedas.

"Bhisma said,—'Hear, O king, with concentrated attention, what that Mantra is which was declared by Vyasa. It was ordained by Savitri and is possessed of great excellence. It is capable of cleansing a person immediately of all his sins. Hear, O sinless one, as I recite to thee the ordinances in respect of that Mantra. Indeed, O chief of the sons of Pandu, by listening to those ordinances, one becomes cleansed of all one's sins. One who recites this Mantra day and night becomes never stained by sin. I shall now declare it to thee what that Mantra is. Do thou listen with concentrated attention. Indeed, the man that hears it becomes endued with long life, O prince, and attaining to the

fruition of all his wishes, sports in felicity both here and hereafter. This Mantra, O king, was daily recited by the foremost of royal sages devoted to the practice of Kshatriya duties and steadily observant of the vow of truth. Indeed, O tiger among kings, those monarchs who, with restrained senses and tranquil soul, recite this Mantra every day, succeed in acquiring unrivalled prosperity.—Salutations to Vasishtha of high vows, after having bowed with reverence unto Parasara, that Ocean of the Vedas! Salutations to the great snake Ananta, and salutations to all those who are crowned with success, and who are of unfading glory! Salutations to the Rishis, and unto Him that is the Highest of the High, the god of gods, and the giver of boons unto all those that are foremost. Salutations unto Him of a thousand heads, Him that is most auspicious. Him that has a thousand names, viz., Janarddana! Aja, Ekapada, Ahivradhna, the unvanquished Pinakin, Rita, Pitrirupa, the three-eyed Maheswara, Vrishakapi, Sambhu, Havana, and Iswara,—these are the celebrated Rudras, eleven in number, who are the lords of all the worlds. Even these eleven high-souled ones have been mentioned as a hundred in the Satarudra (of the Vedas). Angsa, Bhaga, Mitra, Varuna the lord of waters, Dhatri, Aryaman, Jayanta, Bhaskara, Tashtri, Pushan, Indra and Vishnu, are said to comprise a tale of twelve. These twelve are called Adityas and they are the sons of Kasyapa as the Sruti declares. Dhara, Dhruva, Soma, Savittra, Anila, Anala, Pratyusha, and Prabhava, are the eight Vasus named in the scriptures. Nasatya and Dasra are said to be the two Aswins. They are the sons of Martanda born of his spouse Samjna, from whose nostrils they came out. After this I shall recite the names of those who are the witnesses of all acts in the worlds. They take note of all sacrifices, of all gifts, of all good acts. Those lords among the deities behold everything although they are invisible. Indeed, they behold all the good and bad acts of all beings. They are Mrityu, Kala, the Viswedevas, the Pitris endued with forms, the great Rishis possessed of wealth of penances, the Munis, and others crowned with success and devoted to penances and Emancipation. These of sweet smiles, bestow diverse benefits upon those men that recite their names. Verily, endued as they are with celestial energy, they bestow diverse regions of felicity created by the Grandsire upon such men. They reside in all the worlds and attentively note all acts. By reciting the names of those lords of all living creatures, one always becomes endued with righteousness and wealth and enjoyments in copious measure. One acquires hereafter diverse regions of auspiciousness and felicity created by the Lord of the universe. These three and thirty deities, who are the lords of all beings, as also Nandiswara of huge body, and that pre-eminent one who has the bull for the device on his banner, and those masters of all the worlds, viz., the followers and associates of him called Ganeswara, and those called Saumyas, and those called the Raudras, and those called the Yogas,

and those that are known as the Bhutas, and the luminaries in the firmament, the Rivers, the sky, the prince of birds (viz., Garuda), all those persons on Earth who have become crowned with success in consequence of their penances and who are existing in an immobile or mobile form, Himavat, all the mountains, the four Oceans, the followers and associates of Bhava who are possessed of prowess equal to that of Bhava himself, the illustrious and ever-victorious Vishnu, and Skanda, and Amvika,—these are the great souls by reciting whose names with restrained senses, one becomes cleansed of all sins. After this I shall recite the names of those foremost Rishis who are known as Manavas. They are Yavakrita, and Raibhya, and Arvvasu, and Paravasu, and Aushija, and Kakshivat, and Vala the son of Angiras. Then comes Kanwa the son of the Rishi Madhatithi, and Varishada. All these are endued with the energy of Brahma and have been spoken of (in the scriptures) as creators of the universe. They have sprung from Rudra and Anala and the Vasus. By reciting their names people obtain great benefits. Indeed, by doing good deeds on Earth, people sport in joy in Heaven, with the deities. These Rishis are the priests of Indra. They live in the East. That man who, with rapt attention, recites the names of these Rishis, succeeds in ascending to the regions of Indra and obtaining great honours there. Unmuchu, Pramuchu, Swastwyatreya of great energy, Dridhavya, Urdhavahu, Trinasoma Angiras, and Agastya of great energy, the son of Mitravaruna,—these seven are the Ritwijas of the Yama the king of the dead, and dwell in the southern quarter. Dridheyu and Riteyu, and Parivyadha of great fame, and Ekata, and Dwita, and Trita,—the last three endued with splendour like that of the sun,—and Atri's son of righteous soul, viz., the Rishi Saraswata,—these seven who had acted as Ritwijas in the great sacrifice of Varuna—have taken up their abodes in the Western quarter. Atri, the illustrious Vasishtha, the great Rishi Kasyapa, Gotama, Bharadwaja, Viswamitra the son of Kusika, and Richika's fierce son Jamadagni of great energy,—these seven are the Ritwijas of the Lord of treasures and dwell in the Northern quarter. There are seven other Rishis that live in all directions without being confined to any particular one. They, it is, who are the inducers of fame and of all that is beneficial to men, and they have been sung as the creators of the worlds. Dharma, Kama, Kala, Vasu, Vasuki, Ananta, and Kapila,—these seven are the upholders of the world. Rama, Vyasa, Drona's son Aswatthaman, are the other Rishis (that are regarded as the foremost). These are the great Rishis as distributed into seven groups, each group consisting of seven. They are the creators of that peace and good that men enjoy. They are said to be the Regents of the several points of the compass. One should turn one's face to that direction in which one of these Rishis live if one wishes to worship him. Those Rishis are the creators of all creatures and have

been regarded as the cleansifiers of all. Samvarta, Merusavarna, the righteous Markandeya, and Sankhya and Yoga, and Narada and the great Rishi Durvasas,—these are endued with severe penances and great self-restraint, and are celebrated over the three worlds. There are others who are equal to Rudra himself. They live in the region of Brahman. By naming them with reverence a sonless man obtains a son, and a poor man obtains wealth. Indeed, by naming them, one acquires success in religion, and wealth and pleasure. One should also take the name of that celebrated king who was Emperor of all the Earth and equal to a Prajapati, *viz.*, that foremost of monarchs, Prithu, the son of Vena. The Earth became his daughter (from love and affection). One should also name Pururavas of the Solar race and equal unto Mahendra himself in prowess. He was the son of Ila and celebrated over the three worlds. One should, indeed, take the name of that dear son of Vudha. One should also take the name of Bharata, that hero celebrated over the three worlds. He also who in the Krita age adored the gods in a grand Gomedha sacrifice, *viz.*, Rantideva of great splendour, who was equal unto Mahadeva himself, should be named. Endued with penances, possessed of every auspicious make, the source of every kind of benefit to the world, he was the conqueror of the universe. One should also take the name of the royal sage Sweta of illustrious fame. He had gratified the great Mahadeva and it was for his sake that Andhaka was slain. One should also take the name of the royal sage Bhagiratha of great fame, who, through the grace of Mahadeva, succeeded in bringing down the sacred river from Heaven (for flowing over the Earth and cleansing all human beings of their sins). It was Bhagiratha who caused the ashes of the sixty thousand sons of Sagara to be everflowed with the sacred waters of Ganga and thereby rescued them from their sin. Indeed, one should take the names of all these that were endued with the blazing effulgence of fire, great beauty of person, and high energy. Some of them were of awe-inspiring forms and great might. Verily, one should take the names of these deities and Rishis and kings, those lords of the universe,—who are enhancers of fame. Sankhya, and Yoga which is highest of the high, and Havya and Kavya and that refuge of all the Srutis, *viz.*, Supreme Brahma, have been declared to be the sources of great benefit to all creatures. These are sacred and sin-cleansing, and have been spoken of very highly. These are the foremost of medicines for allaying all diseases, and are the inducers of success in respect of all deeds. Restraining one's senses, one should, O Bharata, take the names of these, morning and evening. It is these that protect. It is these that shower rain. It is these that shine and give light and heat. It is these that blow. It is these that create all things. These are regarded as the foremost of all, as the leaders of the universe, as highly clever in the accomplishment of all things, as endued with forgiveness.

as complete masters of the senses. Indeed, it has been said that they dispel all the evils to which human beings are subject. These high-souled ones are the witness of all good and bad deeds. Rising up in the morning one should take their names, for by this, one is sure to acquire all that is good. He who takes the names of them becomes freed from the fear of fires and of thieves. Such a man never finds his way obstructed by any impediment. By taking the names of these high-souled ones, one becomes free from bad dreams of every kind. Cleared from every sin, such men take birth in auspicious families. That regenerate person who, with restrained senses, recites these names on the occasions of performing the initiatory rites of sacrifices and other religious observances, becomes, as the consequence thereof, endued with righteousness, devoted to the study of the soul, possessed of forgiveness and self-restraint, and free from malice. If a man that is afflicted with disease recites them, he becomes freed from his sin in the form of disease. By reciting them within a house, all evils are dispelled from the inmates. By reciting them within a field, the growth is helped of all kinds of crops. Reciting them at the time of setting out on a journey, or while one is away from one's home, one meets with good fortune. These names lead to the protection of one's ownself, of one's children and spouses, of one's wealth, and of one's seeds, and plants. The Kshatriya who recites these names at the time of joining a battle sees destruction overtake his foes and good fortune crown him and his party. The man who recites these names on the occasions of performing the rites in honour of the deities or the Pitris, helps the Pitris and the deities eat to the sacrificial Havya and Kavya. The man that recites them becomes freed from fear of diseases and beasts of prey, of elephants and thieves. His load of anxiety becomes lightened, and he becomes freed from every sin. By reciting these excellent Savitri Mantras on board a vessel, or in a vehicle, or in the courts of kings, one attains to high success. There where these Mantras are recited, fire does not burn wood. There children do not die, nor snakes dwell. Indeed, at such places, there can be no fear of the king, nor of Pisachas and Rakshasas.¹ Verily, the man who recites these Mantras ceases to have any fear of fire or water or wind or beasts of prey. These Savitri Mantras, recited duly, contribute to the peace and well-being of all the four orders. Those men who recite them with reverence become freed from every sorrow and at last attain to a high end. Even these are the results achieved by them that recite these Savitri Mantras which are of the form of Brahma. That man who recites these Mantras in the midst of kine sees his kine become fruitful. Whether when setting out on a journey, or entering a house on coming back, one should recite these Mantras on every

1 The sense is that untimely deaths do not occur in such places; nor fear of oppression or unlawful chastisement by the king; &c.—T.

occasion. These Mantras constitute a great mystery of the Rishis and are the very highest of those which they silently recite. Even such are these Mantras unto them who practise the duty of recitation and pour libations on the sacrificial fire. This that I have said unto thee is the excellent opinion of Parasara. It was recited in former days unto Sakra himself. Representing as it does Truth or Eternal Brahma, I have declared it in full to thee. It constitutes that heart of all creatures, and is the highest Sruti. All the princes of the race of Soma and of Suiya, *viz.*, the Raghavas and the Kuravas, recite these Mantras every day after having purified themselves. These constitute the highest end of human creatures. There is rescue from every trouble and calamity in the daily recitation of the names of the deities, of the seven Rishis, and of Dhruva. Indeed, such recitation speedily frees one from distress. The sages of olden times, *viz.*, Kasyapa, Gotama, and others, and Bhrigu, Angiras and Atri and others, and Sukra, Agastya, and Vrihaspati, and others all of whom are regenerate Rishis, have adored these Mantras. Approved of by the son of Bharadwaja, these Mantras were attained by the sons of Richika. Verily, having acquired them again from Vasishtha, Sakra and the Vasus went forth to battle and succeeded in subjugating the Danavas. That man who makes a present of a hundred kine with their horns covered with plate of gold unto a Brahmana possessed of much learning and well conversant with the Vedas, and he who causes the excellent Bharata story to be recited in his house every day, are said to acquire equal merits. By reciting the name of Bhrigu one's righteousness becomes enhanced. By bowing to Vasistha one's energy becomes enhanced. By bowing unto Raghu, one becomes victorious in battle. By reciting the praises of the Aswins, one becomes freed from diseases. I have thus, O king, told thee of the Savitri Mantras which are identical with eternal Brahma. If thou wishest to question me on any other topic thou mayst do so. I shall, O Bharata, answer thee!

SECTION CLI

"Yudhishthira said,—Who deserve to be worshipped? Who are they unto whom we should bow? How, indeed, should we behave towards whom? What course of conduct, O grandsire, towards what classes of persons is regarded faultless?"

"Bhishma said,—'The humiliation of Brahmanas would humiliate the very deities. By bowing unto Brahmanas one does not, O Yudhishthira, incur any fault. They, indeed, deserve to be worshipped. They deserve to have our bows. Thou shouldst behave towards them as if they are thy sons. Indeed, it is those men endued with great wisdom that uphold all the worlds. The Brahmanas are the great cause-ways of Righteousness in respect of all the worlds. Their happiness consists

in renouncing all kinds of wealth. They are devoted to the vow of restraining speech. They are agreeable to all creatures, and observant of diverse excellent vows. They are the refuge of all creatures in the universe. They are the authors of all the regulations which govern the worlds. They are possessed of great fame. Penances are always their great wealth. Their power consists in speech. Their energy flows from the duties they observe. Conversant with all duties, they are possessed of minute vision, so that they are cognizant of the subtlest considerations. They are of righteous desires. They live in the observance of well-performed duties. They are the cause-ways of Righteousness. The four kinds of living creatures exist, depending upon them as their refuge. They are the path or road along which all should go. They are the guides of all. They are the eternal upholders of all the sacrifices. They always uphold the heavy burdens of sires and grandsires. They never droop under heavy weights even when passing along difficult roads like strong cattle. They are attentive to the requirements of Pitris and deities and guests. They are entitled to eat the first portions of Havya and Kavya. By the very food they eat, they rescue the three worlds from great fear. They are, as it were, the Island (for refuge) for all worlds. They are the eyes of all persons endued with sight. The wealth they possess consists of all the branches of knowledge known by the name of Siksha, and all the Srutis. Endued with great skill, they are conversant with the most subtle relations of things. They are well acquainted with the ends of all things, and their thoughts are always employed upon the science of the soul. They are endued with the knowledge of the beginning, the middle, and the end of all things, and they are persons in whom doubts no longer exist in consequence of feeling certain of their knowledge. They are fully aware of the distinctions between what is superior and what is inferior. They it is who attain to the highest end. Freed from all attachments, cleansed of all sins, transcending all pairs of opposites (such as heat and cold, happiness and misery, &c.), they are unconnected with all worldly things. Deserving of every honour, they are always held in great esteem by persons endued with knowledge and high souls. They cast equal eyes on sandal paste and filth or dirt, on what is food and what is not food. They see with an equal eye their brown vestments of coarse cloth and fabrics of silk and animal skins. They would live for many days together without eating any food, and dry up their limbs by such abstention from all sustenance. They devote themselves earnestly to the study of the Vedas, restraining their senses. They would make gods of those that are not gods, and not gods of those that are gods. Enraged, they can create other worlds and other Regents of the worlds than those that exist. Through the curse of those high-souled ones, the ocean became so saline as to be undrinkable. The fire of their wrath yet burns in the forest of

Dandaka, unquenched by time. They are the gods of the gods, and the cause of all causes. They are the authority of all authorities. What man of intelligence and wisdom is there that would seek to humiliate them? Amongst them the young and the old all deserve honours. They honour one another (not in consequence of distinctions of age but) in consequence of distinctions in respect of penances and knowledge. Even the Brahmana that is destitute of knowledge is a god and is a high instrument for cleansing others. He amongst them, then, that is possessed of knowledge is a much higher god and like unto the ocean when full (to the brim). Learned or unlearned, the Brahmanas is always a high deity. Sanctified or un sanctified (with the aid of Mantras), Fire is ever a great deity. A blazing fire even when it burns on a crematorium, is not regarded as tainted in consequence of the character of the spot whereon it burns. Clarified butter looks beautiful whether kept on the sacrificial altar or in a chamber. So if the Brahmana be always engaged in evil acts, he is still to be regarded as deserving of honours. Indeed, know that the Brahmana is always a high deity !

SECTION CLII

"Yudhishtira said,—'Tell us, O king, what is that reward attached to the worship of Brahmanas, seeing which thou worshippes them, O thou of superior intelligence ! Indeed, what is that success, flowing from their worship, guided by which thou worshippes them ?'

"Bhishma said,—In this connection is cited this old narrative of a conversation between Pavana and Arjuna, O Bharata ! Endued with a thousand arms and great beauty the mighty Kartavirya, in days of yore, became the lord of all the world. He had his capital in the city of Mahishmati. Of un baffled prowess, that chief of the Haihaya race of Kshatriyas swayed the whole Earth with her belt of seas, together with all her islands and all her precious mines of gold and gems. Keeping before him the duties of the Kshatriya order, as also humility and Vedic knowledge, the king made large gifts of wealth unto the Rishi Dattatreya. Indeed, the son of Kritavirya thus adored that great ascetic who, becoming gratified with him, asked him to solicit three boons. Thus requested by the Rishi in respect of boons, the king addressed him, saying,—Let me become endued with a thousand arms when I am in the midst of my troops. While, however, I remain at home let me have, as usual, only two arms ! Indeed, let combatants, when engaged in battle, behold me possessed of a thousand arms. Observant also of high vows, let me succeed in subjugating the whole Earth aided by my prowess. Having acquired the Earth righteously, let me sway her with vigilance. There is a fourth boon which, O foremost of regenerate persons, I solicit thee to grant ! O faultless one, in consequence of thy disposition to favour me, it behoveth thee to grant it to me ! Dependent as I am on thee,

whenever I may happen to go wrong, let the righteous come forth to instruct and set me right! Thus addressed, that Brahman replied unto the king, saying,—So let it be!—Even thus were those boons acquired by that king of blazing effulgence. Riding then on his car whose splendour resembled that of fire or the Sun, the monarch, blinded by his great prowess, said,—Who, indeed, is there that can be regarded as my equal in patience and energy, in fame and heroism, in prowess and strength? After he had uttered these words, an invisible voice in the welkin said,—O ignorant wretch, dost thou not know that the Brahmana is superior to the Kshatriya? The Kshatriya, assisted by the Brahmana, rules all creatures!—

“Arjuna said,—When gratified, I am able to create many creatures. When angry, I am able to destroy all. In thought, word, and deed, I am the foremost. The Brahmana is certainly not above me! The first proposition here is that the Brahmana is superior to the Kshatriya. The counter proposition is that the Kshatriya is superior. Thou hast said, (O invisible being,) that the two are united together (in the act upon which the Kshatriya's superiority is sought to be based). A distinction, however, is observable in this. It is seen that Brahmanas take refuge with Kshatriyas. The Kshatriyas never seek the refuge of Brahmanas. Indeed throughout the Earth, the Brahmanas, accepting such refuge under the pretence of teaching the Vedas, draw their sustenance from the Kshatriyas. The duty of protecting all creatures is vested in Kshatriyas. It is from the Kshatriyas that the Brahmanas derive their sustenance. How then can the Brahmana be superior to the Kshatriyas? Well, I shall from today, bring under my subjection, your Brahmanas who are superior to all creatures but who have mendicancy for their occupation and who are so self-conceited! What the virgin Gayatri has said from the welkin is not true. Robed in skins, the Brahmanas move about in independence. I shall bring those independent wights under my subjection. Deity or man, there is none in the three worlds who can hurl me from the sovereignty I enjoy. Hence, I am certainly superior to the Brahmanas. This world that is now regarded as having Brahmanas for its foremost denizens shall soon be made such as to have Kshatriyas for its foremost denizens. There is none that is capable of bearing my might in battle! Hearing these words of Arjuna, the welkin-ranging goddess became agitated. Then the god of wind, addressing the king from the sky, said,—Cast off this sinful attitude. Bow unto the Brahmanas. By injuring them thou wilt bring about troubles on thy kingdom. The Brahmanas will either slay thee, king though thou art, or, endued with great might as they are, they will drive thee away from thy kingdom, despoiling thee of thy energy! The king, hearing this speech, addressed the speaker, saying,—Who, indeed, art thou? God of wind answered,—I am the god of wind and the messenger of the deities! I say unto thee what is for thy benefit!—

" 'Arjuna said,—Oh, I see that thou hast today shown thy devotion and attachment to the Brahmanas. Tell me now what kind of earthly creature is the Brahmana! Tell me, does a superior Brahmana resemble the Wind in any respect? Or, is he like Water, or Fire, or the Sun, or the Firmament?

SECTION CLIII

" 'The god of wind said,—Hear, O deluded man, what the attributes are that belong to Brahmanas all of whom are endued with high souls. The Brahmana is superior to all those which, O king, thou hast named! In days of yore, the Earth, indulging in a spirit of rivalry with the king of the Angas, forsook her character as Earth. The regenerate Kasyapa caused destruction to overtake her by actually paralysing her. The Brahmanas are always unconquerable, O king, in Heaven as also on Earth. In days of yore, the great Rishi Angiras, through his energy, drank off all the waters. The high-souled Rishi, having drank off all the waters as if they were milk, did not feel yet his thirst to be slaked. He, therefore, once more caused the Earth to be filled with water by raising a mighty wave. On another occasion, when Angiras became enraged with me, I fled away, leaving the world, and dwelt for a long time concealed in the Agnihotra of the Brahmanas, through fear of that Rishi. The illustrious Purandara, in consequence of his having coveted the body of Ahalya, was cursed by Gautama, yet, for the sake of Righteousness and wealth, the Rishi did not destroy outright the chief of the deities. The Ocean, O king, that was full in former days of crystal water, cursed by the Brahmanas, became saline in taste.¹ Even Agni who is of the complexion of gold, and who blazes with effulgence when destitute of smoke, and whose flames uniting together burn upwards, when cursed by the angry Angiras, became divested of all these attributes.² Behold, the sixty thousand sons of Sagara, who came here to adore the Ocean, have all been pulverised by the Brahmana Kapila of golden complexion. Thou art not equal to the Brahmanas. Do thou, O king, seek thy own good. The Kshatriya of even great puissance bows to Brahmana children that are still in their mothers' wombs. The large kingdom of the Dandakas was destroyed by a Brahmana. The mighty Kshatriya Talajangala was destroyed by a single Brahmana, viz., Aurva. Thou, too, hast acquired a large kingdom, great might, religious merit, and learning, which are all difficult of attainment, through the grace of Dattatreya. Why dost thou, O Arjuna, worship Agni

1 The Bengal reading 'mrishatascha varina' is incorrect. The Bombay reading 'mrishatasya varinah' is correct.—T.

2 The word 'kavi,' used in this verse, means Agni or fire, as explained by the Commentator. One of the Vernacular translators wrongly takes it as implying the preceptor Sukra.—T.

everyday who is a Brahmana? He is the bearer of sacrificial libations from every part of the universe. Art thou ignorant of this fact? Why, indeed, dost thou suffer thyself to be stupified by folly when thou art not ignorant of the fact that a superior Brahmana is the protector of all creatures in the world and is, indeed the creator of the living world? The Lord of all creatures, Brahman, unmanifest, endued with puissance, and of unfading glory, who created this boundless universe with its mobile and immobile creatures, (is a Brahmana). Some persons there are, destitute of wisdom, who say that Brahman was born of an Egg. From the original Egg, when it burst forth, mountains and the points of the compass and the waters and the Earth and the Heavens all sprang forth into existence. This birth of the creation was not seen by any one. How then can Brahman be said to have taken his birth from the original egg, when especially he is declared as Unborn? It is said that vast increate Space is the original Egg. It was from this increate Space (or Supreme Brahma) that the Grandsire was born. If thou askest—Whereon would the Grandsire, after his birth from increate Space, rest, for there was then nothing else?—The answer may be given in the following words. There is an existent Being of the name of Consciousness. That mighty Being is endued with great energy. There is no Egg. Brahman, however, is existent. He is the creator of the universe and is its King! Thus addressed by the god of wind, king Arjuna remained silent.¹

SECTION CLIV

“The god of wind said,—Once on a time, O king, a ruler of the name of Anga desired to give away the whole Earth as sacrificial present unto the Brahmanas. At this, the Earth became filled with anxiety.—I am the daughter of Brahman. I hold all creatures. Having obtained me, alas, why does this foremost of kings wish to give me away unto the Brahmanas? Abandoning my character as the soil, I shall now repair to the presence of my sire. Let this king with all his kingdom meet with destruction!—Arrived at this conclusion, she departed for the region of Brahman. The Rishi Kasyapa, beholding goddess Earth on the point of departing, himself immediately entered the visible embodiment of the goddess, casting off his own body, by the aid of Yoga. The earth, thus penetrated by the spirit of Kasyapa, grew in prosperity and became full of all kinds of vegetable produce. Indeed, O king, for the time that Kasyapa pervaded the earth, Righteousness became foremost everywhere and all fears ceased. In this way, O king, the earth remained penetrated by the spirit of Kasyapa for thirty thousand celestial years, fully alive to all those functions which it used

1 The last Verse, as read in the Bengal texts, is vicious. ‘Nastyandam astitu Brahma &c.’ is the correct reading.—T.

to discharge while it was penetrated by the spirit of Brahman's daughter. Upon the expiration of this period, the goddess returned from the region of Brahman and arrived here bowed unto Kasyapa and from that time became the daughter of that Rishi. Kasyapa is a Brahmana. Even this was the feat, O king, that a Brahmana did. Tell me the name of the Kshatriya who can be held to be superior to Kasyapa!—Hearing these words, king Arjuna remained silent. Unto him the god of wind once more said.—Hear now, O king, the story of Utathya who was born in the race of Angiras. The daughter of Soma, named Bhadra, came to be regarded as unrivalled in beauty. Her sire Soma regarded Utathya to be the fittest of husbands for her. The famous and highly blessed maiden of faultless limbs, observing diverse vows, underwent the severest austerities from the desire of obtaining Utathya for her lord. After a while, Soma's father Atri, inviting Utathya to his house, bestowed upon him the famous maiden. Utathya, who used to give away sacrificial presents in copious measure, duly received the girl for his wife. It so happened, however, that the handsome Varuna had, from a long time before, coveted the girl. Coming to the woods where Utathya dwelt, Varuna stole away the girl when she had plunged into the Yamuna for a bath. Abducting her thus, the Lord of the waters took her to his own abode. That mansion was of wonderful aspect. It was adorned with six hundred thousand lakes. There is no mansion that can be regarded more beautiful than that palace of Varuna. It was adorned with many palaces and by the presence of diverse tribes of Apsaras and of diverse excellent articles of enjoyment. There, within that palace, the Lord of waters, O king, sported with the damsel. A little while after, the fact of the ravishment of his wife was reported to Utathya. Indeed, having heard all the facts from Narada, Utathya addressed the celestial Rishi, saying,—Go, O Narada, unto Varuna and speak with due severity unto him. Ask him as to why he has abducted my wife, and, indeed, tell him in my name that he should yield her up! Thou mayst tell him further,—Thou art a protector of the worlds, O Varuna, and not a destroyer! Why then hast thou abducted my wife bestowed upon me by Soma?—Thus requested by Utathya, the celestial Rishi Narada repaired to where Varuna was and addressing him, said,—Do thou set free the wife of Utathya! Indeed, why hast thou abducted her?—Hearing these words of Narada, Varuna replied unto him, saying,—This timid girl is exceedingly dear to me. I dare not let her go! Receiving this reply, Narada repaired to Utathya and cheerlessly told him,—O great ascetic, Varuna has driven me from his house, seizing me by the throat. He is unwilling to restore to thee thy spouse. Do thou act as thou pleasest!—Hearing these words of Narada, Angiras became inflamed with wrath. Endued with wealth of penances, he solidified the waters and drank them off, aided by his energy. When all

the waters were thus drunk off, the Lord of that element became very cheerless with all his friends and kinsfolk. For all that, he did not still give up Utathya's wife. Then Utathya, that foremost of regenerate persons, filled with wrath, commanded Earth, saying,—O amiable one, do thou show land where there are at present the six hundred thousand lakes!—At these words of the Rishi, the Ocean receded from the spot indicated, and land appeared which was exceedingly sterile. Unto the rivers that flowed through that region, Utathya said,—O Saraswati, do thou become invisible here. Indeed, O timid lady, leaving this region, go thou to the desert! O auspicious goddess, let this region, destitute of thee, cease to become sacred. When that region (in which the lord of waters dwelt) became dry, he repaired to Angiras, taking with him Utathya's spouse, and made her over to him. Getting back his wife, Utathya became cheerful. Then, O chief of the Haihaya race, that great Brahmana rescued both the universe and the Lord of waters from the situation of distress into which he had brought them. Conversant with every duty, the Rishi Utathya of great energy, after getting back his spouse, O king, said unto Varuna,—I have recovered my wife, O Lord of waters, with the aid of my penances and after inflicting such distress on thee as made thee cry aloud in anguish!—Having said this, he went home, with that wife of his. Even such, O king, was Utathya, that foremost of Brahmanas. Shall I go on? Or, will you yet persist in thy opinion? What, is there a Kshatriya that is superior to Utathya?

SECTION CLV

"Bhishma said,—Thus addressed, king Arjuna remained silent. The god of wind once more spoke to him.—Listen now, O king, to the greatness of the Brahmana Agastya. Once on a time, the gods were subjugated by the Asuras upon which they became very cheerless. The sacrifices of the deities were all robbed, and the Śwadha of the Pitris was also misappropriated. Indeed, O chief of the Haihayas, all the religious acts and observances of human beings also were suspended by the Danavas. Divested of their prosperity, the deities wandered over the Earth as we have heard. One day, in course of their wanderings they met Agastya of high vows, that Brahmana O king, who was endued with great energy and splendour which was as blazing as that of the Sun. Saluting him duly, the deities made the usual enquiries of politeness. They then, O king, said these words unto that high-souled one,—We have been defeated by the Danavas in battle, and have, therefore, fallen off from affluence and prosperity. Do thou, therefore, O foremost of ascetics, rescue us from this situation of great fear!—Thus informed of the plight to which the deities had been reduced, Agastya became highly incensed (with the Danavas). Possessed of great energy, he at once blazed forth like the all consuming fire at the time of the

universal dissolution. With the blazing rays that then emanated from the Rishi, the Danavas began to be burnt. Indeed, O king, thousands of them began to drop down from the welkin. Burning with the energy of Agastya, the Danavas, abandoning both Heaven and Earth, fled towards the southern direction. At that time the Danava king Vali was performing a Horse-sacrifice in the nether regions. Those great Asuras who were with him in those regions or who were dwelling in the bowels of the Earth, were not burnt. The deities, upon the destruction of their foes, then regained their own regions, their fears entirely dispelled. Encouraged by what he accomplished for them, they then solicited the Rishi to destroy those Asuras who had taken refuge within the bowels of the Earth or in the nether regions. Thus solicited by the gods, Agastya replied unto them, saying,—Yes, I am fully competent to consume those Asuras that are dwelling underneath the Earth; but if I achieve such a feat, my penances will suffer a diminution. Hence, I shall not exert my power!—Even thus, O king, were the Danavas consumed by the illustrious Rishi with his own energy. Even thus did Agastya of cleansed soul, O monarch, accomplish that feat with the aid of his penances. O sinless one, even so was Agastya as described by me! Shall I continue? Or will you say anything in reply? Is there any Kshatriya who is greater than Agastya?—

“Bhishma continued,—Thus addressed, king Arjuna remained silent. The god of wind once more said,—Hear, O king, one of the great feats of the illustrious Vasishtha. Once on a time the deities were engaged in performing a sacrifice on the shores of the lake Vaikhanasa. Knowing his puissance, the sacrificing gods thought of Vasishtha and made him their priest in imagination. Meanwhile, seeing the gods reduced and emaciated in consequence of the Diksha they were undergoing, a race of Danavas, of the name of Khalins, of statures as gigantic as mountains, desired to slay them. Those amongst the Danavas that were either disabled or slain in the fight were plunged into the waters of the Manasa lake and in consequence of the boon of the Grandsire they instantly came back to vigor and life. Taking up huge and terrible mountain summits and maces and trees, they agitated the waters of the lake, causing them to swell up to the height of a hundred Yojanas. They then ran against the deities numbering ten thousand. Afflicted by the Danavas, the gods then sought the protection of their chief, Vasava. Sakra, however, was soon afflicted by them. In his distress he sought the protection of Vasishtha. At this, the holy Rishi Vasishtha assured the deities, dispelling their fears. Understanding that the gods had become exceedingly cheerless, the ascetic did this through compassion. He put forth his energy and burnt, without any exertion, those Danavas called Khalins. Possessed of wealth of penances, the Rishi brought the River Ganga, who had gone to Kailasa, to that spot. Indeed, Ganga

appeared, piercing through the waters of the lake. The lake was penetrated by that river. And as that celestial stream, piercing through the waters of the lake, appeared, it flowed on, under the name of Saraju. The place whereon those Danavas fell came to be called after them. Even thus were the denizens of Heaven, with Indra at their head, rescued from great distress by Vasishtha. It was thus that those Danavas, who had received boons from Brahman, were slain by that highsouled Rishi. O sinless one, I have narrated to thee the feat which Vasishtha accomplished. Shall I go on? Or, will you say anything? Was there a Kshatriya who could be said to surpass the Brahmana Vasishtha?’

SECTION CLVI

“Bhishma said,—’Thus addressed, Arjuna remained silent. The god of wind once more addressed him, saying,—Hear me, O foremost one of the Haihayas, as I narrate to thee the achievement of the high-souled Atri! Once on a time as the gods and Danavas were fighting each other in the dark, Rahu pierced both Surya and Soma with his arrows. The gods, overwhelmed by darkness, began to fall before the mighty Danavas, O foremost of kings! Repeatedly struck by the Asuras, the denizens of Heaven began to lose their strength. They then beheld the learned Brahmana Atri, endued with wealth of penances, engaged in the observance of austerities. Addressing that Rishi who had conquered all his senses and in whom wrath had been extinguished, they said,—Behold, O Rishi, these two, viz., Soma and Surya, who have both been pierced by the Asuras with their arrows! In consequence of this, darkness has overtaken us, and we are being struck down by the foe. We do not see the end of our troubles! Do thou, O lord of great puissance, rescue us from this great fear!—

’The Rishi said,—How, indeed, shall I protect you?—They answered, saying,—Do thou thyself become Chandramas? Do thou also become the Sun, and do thou begin to slay these robbers!—Thus solicited by them, Atri assumed the form of the darkness-destroying Soma. Indeed, in consequence of his agreeable disposition, he began to look as handsome and delightful as Soma himself. Beholding that the real Soma and the real Surya had become darkened by the shafts of the foe, Atri, assuming the forms of those luminaries, began to shine forth in splendour over the field of battle, aided by the puissance of his penances. Verily, Atri made the universe blaze forth in light, dispelling all its darkness. By putting forth his puissance, he also subjugated the vast multitudes of those enemies of the deities. Beholding those great Asuras burnt by Atri, the gods also, protected by Atri’s energy, began to despatch them quickly. Putting forth his prowess and mustering all his energy, it was even in this way that Atri illumined the god of day, rescued the deities,

and slew the Asuras! Even this was the feat that regenerate one, aided by his sacred fire,—that silent reciter of Mantras, that one clad in deer-skins,—accomplished! Behold, O royal sage, that act achieved by that Rishi who subsisted upon fruits only! I have thus narrated to thee, in detail, the feat of the high-souled Atri. Shall I go on? Or, will you say anything? Is there a Kshatriya that is superior to this regenerate Rishi?

'Thus addressed, Arjuna remained silent. The god of wind once more spoke unto him.—Hear, O king, the feat achieved by the high-souled Chyavana (in days of old). Having passed his promise to the twin Aswins, Chyavana addressed the chastiser of Paka, saying,—Do thou make the Aswins drinkers of Soma with all other deities!—'

'—Indra said,—The Aswins have been cast away by us. How, then, can they be admitted into the sacrificial circle for drinking Soma with the others? They are not numbered with the deities. Do not, therefore, tell us so! O thou of great vows, we do not wish to drink Soma in the company of the Aswins! Whatever other behest thou mayst be pleased to utter, O learned Brahmana, we are ready to accomplish!

'Chyavana said,—The twin Aswins shall drink Soma with all of you! Both of them are gods, O chief of the deities, for they are the sons of Surya! Let the gods do what I have said. By acting according to those words, the gods will reap great advantage. By acting otherwise, evil will overtake them!

'Indra said,—I shall not, O foremost of regenerate persons, drink Soma with the Aswins! Let others drink with them as they please! As regards myself, I dare not do it!

'Chyavana said,—If, O slayer of Vala, thou wilt not obey my words, thou shalt, this very day, drink Soma with them in sacrifice, compelled by me!

'The god of wind said,—Then Chyavana, taking the Aswins with him, commenced a great religious rite for their benefit. The gods all became stupified by Chyavana with the aid of his Mantras. Beholding that feat commenced by Chyavana, Indra became incensed with wrath. Taking up a huge mountain he ran against that Rishi. The chief of the deities was also armed with the Thunder-bolt. Then the illustrious Chyavana, endued with penances, cast an angry glance upon Indra as he advanced. Throwing a little water at him, he paralysed the chief of the deities with his Thunder-bolt and mountain. As the result of the religious rite he had commenced, he created a terrible Asura hostile to Indra. Made of the libations he had poured on the sacred fire, that Asura was called Mada, of mouth gaping wide. Even such was the Asura that the great ascetic created with the aid of Mantras. There were a thousand teeth in his mouth, extending for a hundred Yojanas.

Of terrible mien, his fangs were two hundred Yojanas in length. One of his cheeks rested on the Earth and the other touched the Heavens. Indeed, all the gods with Vasava seemed to stand at the root of that great Asura's tongue, even as fishes when they enter into the wide open mouth of a leviathan. While standing within the mouth of Mada, the gods held a quick consultation and then addressing Indra, said,—Do thou soon bend thy head in reverence unto this regenerate personage ! Freed from every scruple, we shall drink Soma with the Aswins in our company ! Then Sakra, bowing down his head unto Chyavana, obeyed his behest. Even thus did Chyavana make the Aswins drinkers of Soma with the other gods. Calling back Mada, the Rishi then assigned him the acts he was to do. That Soma was commanded to take up his residence in dice, in hunting, in drinking, and in women. Hence, O king, those men that betake themselves to these, meet with destruction, without doubt. Hence, one should always cast off these faults to a great distance. Thus, O king, I have narrated to thee the feat achieved by Chyavana. Shall I go on ? Or, will you say anything in reply ? Is there a Kshatriya that is higher than the Brahmana Chyavana ?—'

SECTION CLVII

"Bhishma said,—'Hearing these words of the god of wind, Arjuna remained silent. At this, the god of wind once more addressed him, saying,—When the denizens of Heaven, with Indra at their head, found themselves within the mouth of the Asura Mada, at that time, Chyavana took away from them the Earth. Deprived previously of Heaven and now shone of the Earth also, the gods became very cheerless. Indeed, those high-souled ones, afflicted with grief, then threw themselves unreservedly upon the Grandsire's protection."

"The gods said,—O thou that art adored by all creatures of the universe, the Earth has been taken away from us by Chyavana, while we have been deprived of Heaven by the Kapas, O puissant one !—

"Brahman said,—Ye denizens of Heaven, do you, with Indra at your head, repair quickly and seek the protection of the Brahmanas. By gratifying them you will succeed in regaining both the regions as before !—Thus instructed by the Grandsire, the deities repaired to the Brahmanas and became suppliants for their protection. The Brahmanas replied, enquiring,—Whom shall we subjugate ?—Thus asked, the deities said unto them,—Do ye subjugate the Kapas !—The Brahmanas then said,—Bringing them down on the Earth first, we shall speedily subjugate them—After this, the Brahmanas commenced a rite having for its object the destruction of the Kapas. As soon as this was heard of by the Kapas, they immediately despatched a messenger of theirs, named Dhani, unto those Brahmanas. Dhani, coming to them as they sat on the Earth, thus delivered to them the message of the Kapas,—The Kapas

are even like you all ! (They are not inferior to any of you). Hence, what will be the effect of these rites which you seem to be bent upon achieving? All of them are well conversant with the Vedas and possessed of wisdom. All of them are mindful of sacrifices. All of them have Truth for their vow, and for these reasons all of them are regarded as equal to great Rishis. The goddess of Prosperity sports among them, and they, in their turn, support her with reverence. They never indulge in acts of fruitless congress with their wives, and they never eat the flesh of such animals as have not been killed in sacrifices. They pour libations on the blazing sacrificial fire (every day) and are obedient to the behests of their preceptors and seniors. All of them are of souls under perfect control, and never take any food without dividing it duly among their children. They always proceed on cars and other vehicles together (without any of them riding his own vehicle while others journey on foot). They never indulge in acts of congress with their spouses when the latter are in the midst of their functional period. They all act in such a way as to attain to regions of felicity hereafter. Indeed, they are always righteous in their deeds. When women quick with child, or old men have not eaten, they never eat anything themselves. They never indulge in play or sports of any kind in the forenoon. They never sleep during the day. When the Kapas have these and many other virtues and accomplishments, why, indeed, would you seek to subjugate them? You should abstain from the endeavour! Verily, by such abstention ye would achieve what is for your good!—

“ The Brahmanas said,—Oh, we shall subjugate the Kapas! In this matter, we are at one with the deities. Hence, the Kapas deserve slaughter at your hands. As regards Dhanin, he should return whence he came!—After this, Dhanin, returning to the Kapas, said unto them, —The Brahmanas are not disposed to do you any good!—Hearing this, all the Kapas took up their weapons and proceeded towards the Brahmanas. The Brahmanas, beholding the Kapas advancing against them with the standards of their cars upraised, forthwith created certain blazing fires for the destruction of life-breaths of the Kapas. Those eternal fires, created with the aid of Vedic Mantras, having effected the destruction of the Kapas, began to shine in the firmament like so many (golden) clouds. The gods, having assembled together in battle, slew many of the Danavas. They did not know at that time that it was the Brahmanas who had effected their destruction. Then Narada of great energy, coming there, O king, informed the deities how thier foes, the Kapas, had been really slain by the Brahmanas of mighty energy (and not by the deities themselves). Hearing these words of Narada, the denizens of Heaven became highly gratified. They also applauded those regenerate allies of theirs that were possessed of great fame. The energy and prowess of the deities then began to increase, and worshipped

in all the worlds, they acquired also the boon of immortality!—After the god of wind had said these words, king Arjuna worshipped him duly and addressing him answered in these words. Hear, O mighty armed monarch, what Arjuna said!—

“ ‘Arjuna said,—O puissant god, always and by all means do I live for the Brahmanas! Devoted to them, I worship them always! Through the grace of Dattatreya I have obtained this might of mine! Through his grace I have been able to accomplish great feats in the world and achieve high merit! Oh, I have, with attention, heard the achievements, O god of wind, of the Brahmanas with all their interesting details as recited by thee truly!—

“ ‘The god of wind said,—Do thou protect and cherish the Brahmanas, in the exercise of those Kshatriya duties which are thine by birth. Do thou protect them even as thou protectest thy own senses! There is danger to thee from the race of Bhṛigu! All that, however, will take place on a distant day!—’

SECTION CLVIII

“Yudhishtira said.—‘Thou always worshippest, O king, Brahmanas of praiseworthy vows. What, however, is that fruit seeing which thou worshippest them, O king? O thou of high vows, beholding what prosperity attaching to the worship of the Brahmanas dost thou worship them? Tell me all this, O thou of mighty arms!’

“Bhishma said,—Here is Kesava endued with great intelligence. He will tell thee everything. Of high vows and endued with prosperity, even he will tell you what the prosperity is that attaches to the worship of Brahmanas. My strength, ears, speech, mind, eyes, and that clear understanding of mine, (are all clouded today). I think the time is not distant when I shall have to cast off my body. The Sun seems to me to go very slowly.¹ Those high duties, O king, that are mentioned in the Puranas as observed by Brahmanas and Kshatriyas and Vaisyas and Sudras, have all been recited by me. Do thou, O son of Pritha, learn from Krishna what little remains to be learnt on that head. I know Krishna truly. I know who he is and what his ancient might is. O chief of the Kauravas, Kesava is of immeasurable soul, Whenever doubts arise, it is he who upholds Righteousness then.² It is Krishna who created the Earth, welkin, and Heaven. Indeed, the Earth has sprung from Krishna’s body. Of terrible prowess and existing

1 To an afflicted person the day seems long.—T.

2 The sense is that it is this Kesava who upholds the cause of Righteousness when dangers overtake it. Comp. ‘Yada yada hi Dharmasya &c.’ in the Gita. It does not mean that when doubts are entertained by persons on questions of morality, it is Kesava who dispels them.—T.

from the beginning of time, it is Krishna who became the mighty Boar and raised the submerged Earth. It is He who created all the points of the compass, together with all the mountains. Below Him are the welkin, Heaven, the four cardinal points, and the four subsidiary points. It is from him that the entire creation has flowed. It is He who has created this ancient universe. In His navel appeared a Lotus. Within that Lotus sprang Brahman himself of immeasurable energy. It was Brahman, O son of Pritha, who rent that darkness which existed surpassing the very ocean (in depth and extent). In the Treta age, O Partha, Krishna existed (on the Earth), in the form of Righteousness. In the Treta age, he existed in the form of Knowledge. In the Dwapara age, he existed in the form of might. In the Kali age he came to the Earth in the form of unrighteousness. It is He who in days of yore slew the Daityas. It is He who is the Ancient God. It is He who ruled the Asuras in the form of their Emperor (Valin). It is He who is the Creator of all beings. It is He who is also the future of all created Beings. It is He who is also the protector of this universe fraught with the seed of destruction. When the cause of Righteousness languishes; this Krishna takes birth in the race of either the gods or among men. Staying on Righteousness, this Krishna of cleansed soul (on such occasions) protects both the higher and the lower worlds. Sparing those that deserve to be spared, Krishna sets himself to the slaughter of the Asuras, O Partha! It is he who is all acts proper and improper and it is he who is the cause. It is Krishna who is the act done, the act to be done, and the act that is being done. Know that that illustrious one is Rahu and Soma and Sakra. It is he that is Viswakarman. It is he that is of universal form. He is the destroyer and he is the Creator of the universe. He is the wielder of the Sula (lance); He is of human form; and He is of terrible form. All creatures sing his praises, for he is known by his acts. Hundreds of Gandharvas and Apsaras and deities always accompany him. The very Rakshasas hymn his praises. He is the Enhancer of Wealth; He is the one victorious Being in the universe. In Sacrifices, eloquent men hymn His praises. The singers of Samans praise him by reciting the Rathantaras. The Brahmanas praise him with Vedic Mantras. It is unto him that the sacrificial priests pour their libations. The deities with Indra at their head hymned his praises when he lifted up the Gobardhana mountains for protecting the cowherds of Brindavan against the incessant showers that Indra poured in rage. He is, O Bharata, the one Blessing unto all creatures. He, O Bharata, having entered the old Brahma-cave, beheld from that place the original cover of the world in the beginning of Time.¹ Agitating all the Danavas and the Asuras, this Krishna of foremost feats rescued the Earth. It is unto Him that people dedicate diverse kinds of food. It

1 Refers to the existence of Brahma when all else is nought.—T.

is unto Him that the warriors dedicate all kinds of their vehicles at the time of war. He is eternal, and it is under that illustrious one that the welkin, Earth, Heaven, all things exist and stay. He it was who caused the vital seed of the gods Mitra and Varuna to fall within a jar, whence sprang the Rishi known by the name of Vasishtha. It is Krishna who is the god of wind ; it is he who is the puissant Aswins ; it is he who is that first of gods, *viz.*, the Sun possessed of a thousand rays. It is he by whom the Asuras have been subjugated. It is he who covered the three worlds with three steps of his. He is the soul of the deities and human beings, and Pitris. It is he who is the Sacrifice performed by those persons that are conversant with the rituals of sacrifices. It is he who rises every day in the firmament (in the form of the Sun) and divides Time into day and night, and courses for half the year northwards and for half the year southwards. Innumerable rays of light emanate from him upwards and downwards and transversely and illumine the Earth. Brahmanas conversent with the Vedas adore him. Taking a portion of his rays the Sun shines in the firmament. Month after month, the sacrificer ordains him as a sacrifice. Regenerate persons conversant with the Vedas sing his praises in sacrifices of all kinds. He it is that constitutes the wheel of the year, having three naves and seven horses to drag it. It is in this way that he supports the triple mansion (of the seasons). Endued with great energy, pervading all things, the foremost of all creatures, it is Krishna who alone upholds all the worlds. He is the Sun, the dispeller of all darkness. He is the Creator of all. Do thou, O hero, approach that Krishna ! Once on a time, the highsouled and puissant Krishna dwelt, for a while, in the form of Agni in the forest of Khandava among some straw or dry grass. Soon was he gratified (for he consumed all the medicinal herbs in that forest). Capable of going everywhere at will, it was Krishna who, having subjugated the Rakshasas and Uragas, poured them as libations upon the blazing fire. It is Krishna who gave unto Arjuna a number of white steeds. It is he who is the creator of all steeds. This world (or, human life) represents his car. He it is that yokes that car for setting it in motion. That car has three wheels (*viz.*, the three attributes of Sattwa, Rajas, and Tamas). It has three kinds of motion (for it goes upwards or downwards or transversely, implying superior, inferior, and intermediate birth as brought about by acts). It has four steed yoked to it, (*viz.*, Time, Predestiny, the will of the deities, and one's own will). It has three naves, (white, black, and mixed, implying good acts, evil acts and acts that are of a mixed character). It is this Krishna who is the refuge of the five original elements with the sky among them. It is he who created the Earth and Heaven and the space between. Indeed, it is this Krishna of immeasurable and blazing energy who has created the forests and the mountains. It is this Krishna who, desirous of chastising Sakra

who was about to hurl his thunder at him, crossed the rivers and at once paralysed him. He is the one great Indra that is adored by the Brahmans in great sacrifices with the aid of a thousand old Rishis. It was this Krishna, O King who alone was able to keep the Rishi Durvasas of great energy as a guest for some time in his house. He is said to be the one ancient Rishi. He is the Creator of the universe. In deed, he creates everything from his own nature. Superior to all the deities it is he who teaches all the deities. He scrupulously observes all ancient ordinances. Know, O king, that this Krishna, who is called Vishwakshena, is the fruit of all acts that relate to pleasure, of all acts that are founded on the Vedas, and of all acts that appertain to the world. He is the white rays of light that are seen in all the worlds. He is the three worlds. He is the three Regents of all the worlds. He is the three sacrificial fires. He is the three Vyahritis ; indeed, this son of Devaki is all the gods together. He is the year ; He is the Seasons ; He is the Fortnights ; He is the Day and the Night ; He is those divisions of time which are called Kalas, and Kashthas, and Matras, and Muhurtas, and Lavas, and Kshanas. Know that this Vishwakshena is all these. The Moon and the Sun, the Planets, the Constellations, and the Stars, all the Parvada days, including the day of the full moon, the conjunctions of the constellations, and the seasons, have, O son of Pritha, flowed from this Krishna who is Vishwakshena. The Rudras, the Adityas, the Vasus, the Aswins, the Sadhyas, the Viswedevas, the diverse Maruts, Prajapati himself, the mother of the deities, viz., Aditi, and the seven Rishis, have all sprung from Krishna. Transforming himself into the Wind, he scatters the universe. Of universal form, he becomes Fire that burns all things. Changing himself into Water, he drenches and submerges all, and assuming the form of Brahman, he creates all the diverse tribes of animate and inanimate creatures. He is himself the Veda, yet he learns all the Vedas. He is himself all the ordinances, yet he observes all the ordinances that have been laid down in matters connected with Righteousness and the Vedas and that force or might which rules the world. Indeed, know, O Yudhishtira, that this Kesava is all the mobile and immobile universe. He is of the form of the most resplendent light. Of universal form, this Krishna is displayed in that blazing effulgence. The original cause of the soul of all existent creatures, he at first created the waters. Afterwards he created this universe. Know that this Krishna is Vishnu. Know that he is the soul of all the universe. Know that he is all the seasons ; he is these diverse wonderful visitations of Nature which we see ; he is the clouds that pour rain and the lightning that flashes in the sky. He is the elephant Airavata. In fact, he is all the immobile and mobile universe. The abode of the universe and transcending all attributes, this Krishna is Vasudeva. When he becomes Jiva he comes to be called Sankarshana. Next, he transforms himself

into Pradyumna and then into Aniruddha. In this way, the high-souled Krishna, who has himself for his origin, divides (or displays) himself in fourfold form. Desirous of creating this universe which consists of the fivefold primal elements, he sets himself to his task, and causes it to go on in the fivefold form of animate existence consisting of deities and Asuras and human beings and beasts and birds. He it is that then creates the Earth and the Wind, the Sky, Light, and also Water, O son of Pritha ! Having created this universe of immobile and mobile objects distributed into four orders of being (*viz.*, viviparous, oviparous vegetable and filth-born), he then created the Earth with her fivefold seed. He then created the firmament for pouring copious showers of water on the Earth.¹ Without doubt, O king, it is this Krishna who has created this universe. His origin is in his own self ; it is he who causes all things to exist through his own puissance. He it is that has created the deities, the Asuras, the human beings, the world, the Rishis, the Pitris, and all creatures. Desirous of creating, that Lord of all creatures duly created the whole universe of life. Know that good and evil, mobile and immobile, have all flowed from this one who is Vishwakshena. Whatever exists, and whatever will spring into existence, all is Kesava. This Krishna is also the death that overtakes all creatures when their end comes. He is eternal and it is he who upholds the cause of Righteousness. Whatever existed in the past, and whatever we do not know, verily, all that also is this Vishwakshena. Whatever is noble and meritorious in the universe, indeed, whatever of good and of evil exists, all that is Kesava who is inconceivable. Hence, it is absurd to think of anything that is superior to Kesava. Kesava is even such. More than this. He is Narayana, the highest of the high, immutable and unfading. He is the eternal and immutable cause of the entire mobile and immobile universe with its beginning, middle, and end, as also of all creatures whose birth follows their wish !"

SECTION CLIX

"Yudhishtira said,—'Do thou tell us, O slayer of Madhu, what the prosperity is that attaches to the worship of the Brahmanas ! Thou art well conversant with this topic. Verily, our grandsire knows thee !'

"Vasudeva said.—'Hear, O king, with rapt attention, to me, O chief of Bharata's race, as I recite to thee what the merits of the Brahmanas are, in accordance with truth, O foremost one of Kuru's race ! Once on a time while I was seated at Dwaravati, O delighter of the Kurus, my son Pradyumna, enraged by certain Brahmanas, came to me and said,—O slayer of Madhu, what merit attaches to the worship

1 The fivefold seed consists of the four orders of creatures and acts which determine the conditions of all Beings.—T.

of the Brahmanas? Whence is their lordship derived both here and hereafter? O giver of honours, what rewards are won by constantly worshipping the Brahmanas? Do thou kindly explain this clearly to me, for my mind is disturbed by doubts in respect of this!—When these words were addressed to me by Pradyumna, I answered him as follows. Do thou hear, O king, with close attention, what those words were! O child of Rukmini, listen to me as I tell thee what the prosperity is that one may win by worshipping the Brahmanas! When one sets oneself to the acquisition of the well-known aggregate of three (*viz.*, Righteousness, Wealth, and Pleasure), or to the acquisition of Emancipation, or to that of fame and prosperity, or to the treatment and cure of disease, or to the worship of the deities and the Pitris, one should take care to gratify the regenerate ones. They are each a king Soma (that sheds such agreeable light in the firmament). They are the dispensers of happiness and misery. O child of Rukmini, whether in this or in the next world, O son, everything agreeable has its origin in the Brahmanas. I have no doubt in this! From the worship of the Brahmanas flow mighty achievements and fame and strength. The denizens of all the worlds, and the Regents of the universe, are all worshippers of Brahmanas. How then, O son, can we disregard them, filled with the idea that we are lords of the Earth? O mighty-armed one, do not suffer thy wrath to embrace the Brahmanas as its object. In this as also the next world, Brahmanas are regarded as great Beings. They have direct knowledge of everything in the universe. Verily, they are capable of reducing everything into ashes, if angry. They are capable of creating other worlds and other Regents of worlds (than those that exist). Why then should not persons who are possessed of energy and correct knowledge behave with obedience and respect towards them? Formerly in my house, O son, dwelt the Brahmana Durvasas whose complexion was green and tawny. Clad in rags, he had a stick made of the Vilwa tree.¹ His beard was long and he was exceedingly emaciated. He was taller in stature than the tallest man on Earth. Wandering over all the worlds, *viz.*, that which belongs to human beings and those that are for the deities and other superior beings, even this was the verse which he sang constantly among assemblies and in public squares.—Who is there that would cause the Brahmana Durvasas to dwell in his house, doing the duties of hospitality towards him? He becomes enraged with every one if he finds even the slightest transgression! Hearing this regarding my disposition, who is there that will give me refuge? Indeed, he that would give me shelter as a guest should not do anything to anger me! When I saw that no one ventured to give him shelter in his house, I invited him and caused him to take up his residence in my abode. On

¹ *Ægle marmelos*, Linn.—T.

certain days he would eat the food sufficient for the needs of thousands of persons. On certain other days he would eat very little. On some days he would go out of my house and would not return. He would sometimes laugh without any ostensible reason and sometimes cry as causelessly. At that time there was nobody on Earth that was equal to him in years. One day, entering the quarters that were assigned to him, he burnt all the beds and coverlets and all the well-adorned damsels that were there for serving him. Doing this, he went out. Of highly praise-worthy vows, he met me shortly after this and addressing me, said,—O Krishna, I wish to eat frumenty without delay !—Having understood his mind previously, I had set my servants to prepare every kind of food and drink. Indeed, many excellent viands had been kept ready. As soon as I was asked, I caused hot frumenty to be brought and offered to the ascetic. Having eaten some, he quickly said unto me,—Do thou, O Krishna, take some of this frumenty and smear all thy limbs with it !—Without any scruple I did as directed. Indeed, with the remnant of that frumenty I smeared my body and head. The ascetic at that time saw thy mother of sweet face standing near. Laughing the while, he smeared her body also with that frumenty. The ascetic then caused thy mother, whose body was smeared over with frumenty, to be yoked unto a car without any delay. Ascending that car he set out of my house. Endued with great intelligence, that Brahmana blazed with effulgence like fire, and struck, in my presence, my Rukmini endued with youth, as if she were an animal destined to drag the cars of human beings. Beholding this, I did not feel the slightest grief born of malice or the desire to injure the Rishi. Indeed, having yoked Rukmini to the car, he went out, desirous of proceeding along the high road of the city. Seeing that extraordinary sight, some Dasarhas, filled with wrath, addressed one another and began to converse in this way ;—Who else is there on Earth that would draw breath after having yoked Rukmini to a car ! Verily, let the world be filled with Brahmanas only ! Let no other orders take birth here. The poison of a virulent snake is exceedingly keen. Keener than poison is a Brahmana. There is no physician for a person that has been bitten or burnt by the virulent snake of a Brahmana.—As the irresistible Durvasas proceeded on the car, Rukmini tottered on the road and frequently fell down. At this the regenerate Rishi became angry and began to urge Rukmini on by striking her with the whip. At last, filled with a towering passion, the Brahmana leapt down from the car, and fled towards the south, running on foot, over a pathless ground. Beholding that foremost of Brahmanas flying alone the pathless ground, we followed him, although we were smeared with frumenty, exclaiming behind him, —Be gratified with us, O holy one !—Endued with great energy, the Brahmana, seeing me, said,—O mighty-armed Krishna, thou hast sub-

dued wrath by the strength of thy nature ! O thou of excellent vows, I have not found the slightest fault in thee ! O Govinda, I have been highly gratified with thee. Do thou solicit the fruition of such wishes as thou pleasest ! Behold duly, O son, what the puissance is of myself when I become gratified with any one. As long as deities and human beings will continue to entertain a liking for food, so long will every one among them cherish the same liking for thee that they cherish for their food ! As long, again, as there will be Righteousness in the several worlds, so long will the fame of thy achievements last ! Indeed, thy distinction will last so long in the three worlds ! O Janarddana, agreeable thou shalt be to all persons ! Whatever articles of thine have been broken or burnt or otherwise destroyed (by me), thou shalt see restored, O Janarddana, to their former state or they will reappear even in a better form !—As long again, O thou of unfading glory, as thou wilt wish to live, so long wilt have no fear of death assailing thee through such parts of thy body as have been smeared with the frumenty I gave thee ! O son, why didst thou not smear that frumenty on the soles of thy feet as well ? By not doing it, thou have acted in a way that is not approved by me !—Even these were the words that he said, well pleased with me on that occasion. After he had ceased speaking, I saw that my body became endued with great beauty and splendour. Unto Rukmini also, the Rishi, well pleased with her, said,—O beautiful lady, thou shalt be the foremost one of thy sex in fame, and great glory and achievements will be thine. Decrepitude or disease or loss of complexion will never be thine ! Every one will see thee engaged in waiting upon Krishna, possessed as thou already art with a fragrant odour which is always present in thee. Thou shalt become the foremost of all spouses, numbering sixteen thousand, of Kesava. At last, when the time comes for thy departure from the world, thou shalt attain to the inseparable companionship of Krishna hereafter !—Having said these words unto thy mother, the Rishi once more addressed me and uttering the following words, left the spot. Indeed, the Rishi Durvasas, blazing like a fire, said,—O Kesava, let thy understanding be always disposed even thus towards the Brahmana !—Verily after uttering these words, that Brahmana disappeared there and then before my eyes. After his disappearance I took to the observance of the vow of uttering certain Mantras silently without being heard by anybody. Verily, from that day I resolved to accomplish whatever behests I should receive from the Brahmanas. Having adopted this vow, O son, along with thy mother, both of us, with hearts filled with joy re-entered our palace. Entering our house I saw that everything which the Rishi had broken or brunt had reappeared and become new. Beholding those new articles, which had besides become more durable, I became filled with wonder. Verily, O son of Rukmini, from that day forth I have always worshipped

the Brahmanas in my mind !—Even this, O chief of Bharata's race, is what I said on that occasion regarding the greatness of those Brahmanas who are the foremost of their order. Do thou also, O son of Kunti, worship the highly blessed Brahmanas every day with gifts of wealth and kine, O puissant one ? It was in this way that I acquired the prosperity I enjoy—the prosperity that is born of the grace of Brahmanas. Whatever, again, Bhishma has said of me, O chief of the Bharatas, is all true ! ”

SECTION CLX

“Yudhishtira said,—‘It behoveth thee, O slayer of Madhu, to expound to me that knowledge which thou hast acquired through the grace of Durvasas ! O foremost of all persons endued with intelligence, I desire to know everything about the high blessedness and all the names of that high-souled one truly and in detail !’

“Vasudeva said,—I shall recite to thee the good that I have acquired and the fame that I have won through the grace of that high-souled one. Verily, I shall discourse to thee on the topic, after having bowed unto Kaparddin. O king, listen to me as I recite to thee that Sata-Rudriya which I repeat ; with restrained senses, every morning after rising from bed. The great lord of all creatures, *viz.*, the Grandsire Brahman himself, endued with wealth of penances, composed those Mantras, after having observed especial penances for some time. O sire, it is Sankara who created all the creatures in the universe, mobile and immobile. There is no being that is higher, O monarch, than Mahadeva. Verily, he is the highest of all beings in the three worlds. There is no one who is capable of standing before that high-souled Being. Indeed, there is no Being in the three worlds that can be regarded as his equal. When he stands, filled with rage, on the field of battle, the very scent of his person deprives all foes of consciousness and they that are not slain tremble and fall down. His roars are terrible, resembling those of the clouds. Hearing those roars in battle, the very hearts of the deities break in twain. When the wielder of Pinaka becomes angry and assuming a terrible form merely casts his eye upon deity, Asura, Gandharva, or snake, that individual fails to obtain peace of mind by taking shelter in the recesses of even a mountain cave. When that lord of all creatures, *viz.*, Daksha, desirous of performing a sacrifice, spread his sacrifice out, he dauntless Bhava, giving way to wrath (at Daksha's slight of him), pierced (the embodied) sacrifice. Shooting his shaft from his terrible bow, he roared aloud. Indeed, when Maheswara became angry

1 Durvasas is regarded as a portion of Mahadeva. The question of Yudhishtira, therefore, really relates to Mahadeva although the name that occurs is of Durvasas.—T.

and suddenly pierced with his shaft the embodied form of sacrifice, the deities become filled with grief, losing happiness and tranquility of heart. In consequence of the twang of his bowstring the whole universe became agitated. The deities and the Asuras, O son of Pritha, all became cheerless and stupefied. The Ocean rolled in agitation and the Earth trembled to her centre. The hills and mountains began to move from their bases and ran on every side. The vault of the welkin became cracked. All the worlds became enveloped in gloom. Nothing could be seen. The light of all the luminaries became darkened, along with that of the Sun himself, O Bharata ! The great Rishis, penetrated with fear and desirous of doing good to themselves and the universe, performed the usual rites of propitiation and peace. Meanwhile, Rudra of terrible prowess rushed against the deities. Filled with rage, he tore out the eyes of Bhaga. Incensed with wrath, he assailed Pushan with his foot. He tore out the teeth of that god as he sat employed in eating the large sacrificial ball (called Purodasa). Trembling with fear, the deities bent their heads to Sankara. Without being appeased, Rudra once more placed on his bowstring a sharp and blazing arrow. Beholding his prowess, the deities and the Rishis became all alarmed. Those foremost of gods began to pacify him. Joining their hands in reverence, they began to recite the Sata-Rudriya Mantras. At last Maheswara, thus praised by the deities, became gratified. The deities then assigned a large share (of the sacrificial offerings) to him. Trembling with fear, O king, they sought his protection. When Rudra became gratified, the embodiment of sacrifice, which had been pierced in twain, became once more united. Whatever limbs of his had been destroyed by the shafts of Mahadeva, became once more whole and sound. The Asuras possessed of great energy had in days of yore three cities in the firmament. One of these had been made of iron ; one of silver ; and the third of gold. With all his weapons, Maghavat, the chief of the deities, was unable to pierce those cities. Afflicted by the Asuras, all the deities then sought the protection of the great Rudra. Assembled together the high-souled deities addressed him, saying,—O Rudra, the Asuras threaten to exert their destructive influence in all acts ! Do thou slay the Daityas and destroy their city for the protection of the three worlds, O giver of honours !—Thus addressed by them, he replied, saying,—So be it !—and then made Vishnu his excellent shaft-head. He made the deity of fire his shaft-reed, and Surya's son Yama the wings of that shaft. He made the Vedas his bow and the goddess Savitri his excellent bowstring. And he made the Grandsire Brahman his charioteer. Applying all these, he pierced the triple city of the Asuras with that shaft of his, consisting of three Parvans and three Salyas.¹ Indeed, O Bharata, the

¹ A Parvam is a knot. Reeds and bamboos consist of a series of knots. The space between two knots is called a Salya.—T.

Asuras with their cities, were all burnt by Rudra with that shaft of his whose complexion was like that of the Sun and whose energy resembled that of the fire which appears at the end of the Yuga for consuming all things. Beholding that Mahadeva transformed into a child with five locks of hair lying on the lap of Parvati, the latter asked the deities as to who he was. Seeing the child, Sakra became suddenly filled with jealousy and wrath and resolved to kill him with his thunder. The child, however, paralysed the arm, looking like a mace of iron, of Indra with the thunderbolt in it. The deities all became stupefied, and they could not understand that the child was the Lord of the universe. Verily, all of them along with the very Regents of the world, found their intellects stupefied in the matter of that child who was none else than the Supreme Being. Then the illustrious Grandsire Brahman, reflecting with the aid of his penances, found out that that child was the foremost of all Beings, the lord of Uma, Mahadeva of immeasurable prowess. He then praised the Lord. The deities also began to hymn the praises of both Uma and Rudra. The arm (which had been paralysed) of the slayer of Vala then became restored to its former state. That Mahadeva, taking birth as the Brahmana Durvasas of great energy, resided for a long time at Dwaravati in my house. While residing in my abode he did diverse acts of mischief. Though difficult of being borne, I bore them yet from magnanimity of heart. He is Rudra ; he is Siva ; he is Agni ; he is Sarva ; he is the vanquisher of all ; he is Indra, and Vayu, and the Aswins and the god of lightning. He is Chandramas ; he is Isana ; he is Surya ; he is Varuna ; he is Time ; he is the Destroyer ; he is Death ; he is the Day and the Night ; he is the fortnight ; he is the seasons ; he is the two twilights ; he is the year. He is Dhatri and he is Vidhatri ; and he is Viswakarman ; and he is conversant with all things. He is the cardinal points of the compass and the subsidiary points also. Of universal form, he is of immeasurable soul. The holy and illustrious Durvasas is of the complexion of the celestials. He sometimes manifests himself singly ; sometimes divides himself into two portions ; and sometimes exhibits himself in many, a hundred, a thousand, a hundred thousand forms. Even such is Mahadeva. He is, again, that god who is unborn. In even a hundred years one cannot exhaust his merits by recitating them.

SECTION CLXI

"Vasudeva said,—'O mighty-armed Yudhishtira, listen to me as I recite to thee the many names of Rudra is also the high blessedness of that high-souled one. The Rishis describe Mahadeva as Agni, and Sthanu, and Maheswara ; as one-eyed, and three-eyed, of universal form, and Siva or highly auspicious. Brahmanas conversant with the Vedas say that that god has two forms. One of these is terrible, and the

other mild and auspicious. Those two forms, again, are subdivided into many forms. That form which is fierce and terrible is regarded as identical with Agni and Lightning and Surya. The other form which is mild and auspicious is identical with Righteousness and Water and Chandramas. Then, again, it is said that half his body is fire and half is Soma (or the moon). That form of his which is mild and auspicious is said to be engaged in the practice of the Bhahmacharya vow. The other form of his which is supremely terrible is engaged in all operations of destruction in the universe. Because he is great (Mahat) and the Supreme Lord of all (Isvara), therefore he is called Maheswara. And since he burns and oppresses, is keen and fierce, and endued with great energy, and is engaged in eating flesh and blood and marrow, he is said to be Rudra. Since he is the foremost of all the deities, and since his dominion and acquisitions are very extensive, and since he protects the extensive universe, therefore he is called Mahadeva. Since he is of the form or colour of smoke, therefore he is called Dhurjjati. Since by all his acts he performs sacrifices for all and seeks the good of every creature, therefore he is called Siva or the auspicious one. Staying above (in the welkin) he burns the lives of all creatures and is, besides, fixed in a particular route from which he does not deviate. His emblem, again, is fixed and immovable for all time. He is, for these reasons, called Sthanu. He is also of multiform aspect. He is present, past, and future. He is mobile and immobile. For this he is called Vahurupa (of multiform aspect). The deities called Viswedevas reside in his body. He is, for this, called Viswarupa (of universal form). He is thousand-eyed ; or, he is myriad-eyed ; or, he has eyes on all sides and on every part of his body. His energy issues through his eyes. There is no end of his eyes. Since he always nourishes all creatures and sports also with them, and since he is their lord or master, therefore he is called Pasupati (the lord of all creatures). Since his emblem is always observant of the vow of Brahmacharya, all the worlds worship it accordingly. This act of worship is said to gratify him highly. If there is one who worships him by creating his image, and another who worships his emblem, the latter it is that attains to great prosperity for ever. The Rishis, the deities, the Gandharvas, and the Apsaras, worship that emblem of his which is ever erect and upraised. If his emblem is worshipped, Maheswara becomes highly gratified with the worshipper. Affectionate towards his devotees, he bestows happiness upon them with a cheerful soul. This great god loves to reside in crematoria and there he burns and consumes all corpses. Those persons that perform sacrifices on such grounds attain at the end to those regions which have been set apart for heroes. Employed in his legitimate function, he it is that is regarded as the Death that resides in the bodies of all creatures. He is, again, those breaths called Prana and Apana in the bodies of all

embodied beings. He has many blazing and terrible forms. All those forms are worshipped in the world and are known to Brahmanas possessed of knowledge. Amongst the gods he has many names all of which are fraught with grave import. Verily, the meanings of those names are derived from either his greatness or vastness, or his feats, or his conduct. The Brahmanas always recite the excellent Sata-Rudriya in his honour, that occurs in the Vedas as also that which has been composed by Vyasa. Verily, the Brahmanas and Rishis call him the eldest of all beings. He is the first of all the deitii, and it was from his mouth that he created Agni. That righteous-souled deity, ever willing to grant protection to all, never gives us his suppliants. He would much rather abandon his own life breaths and incur all possible afflictions himself. Long life, health and freedom from disease, affluence, wealth, diverse kinds of pleasures and enjoyments, are conferred by him, and it is he also who snatches them away. The lordship and affluence that one sees in Sakra and the other deities are, verily his. It is he who is always engaged in all that is good and evil in the three worlds. In consequence of his fullest control over all objects of enjoyment he is called Iswara (the supreme Lord or Master). Since, again, he is the master of the vast universe, he is called Maheswara. The whole universe is pervaded by him in diverse forms. It is that deity whose mouth roars and burns the waters of the sea in the form of the huge mare's head."¹

SECTION CLXII

Vaisampayana said,—“After Krishna, the son of Devaki, had said these words, Yudhishtira once more asked Bhishma the son of Santanu, saying,—O thou of great intelligence, O foremost of all persons conversant with duties, which, indeed, of the two, direct perception and the scriptures, is to be regarded as authority for arriving at a conclusion ?”

“Bhishma said,—‘I think there is no doubt in this. Listen to me, O thou of great wisdom ! I shall answer thee ! The question thou hast asked is certainly proper. It is easy to cherish doubt. But the solution of that doubt is difficult. Innumerable are the instances, in respect of both direct perception and audition (or the scriptures), in which doubts may arise. Certain persons, who delight in the name of logicians, verily imagining themselves to be possessed of superior wisdom, affirm that direct perception is the only authority. They assert that nothing, however true, is existent which is not directly perceivable ; or, at least they doubt the existence of those objects. Indeed, such assertions involve an absendity and they who make them are of foolish understanding, whatever may be their pride of learning. If, on the other hand, thou

1 The allusion is to the fiery mare's head which is supposed to wander through the ocean.—T.

doubttest as to how the one (indivisible Brahma) could be the cause, I answer that one would understand it only after a long course of years and with the assistance of Yoga practised without idleness. Indëed, O Bharata, one that lives according to such means as present themselves (without, *i. e.*, one's being wedded to this or that settled mode of life), and one that is devoted (to the solution of the question), would be capable of understanding it. None else, truly, is competent for comprehending it. When one attains to the very end of reasons (or reasoning processes) one then attains to that excellent and all comprehending knowledge—that vast mass of effulgence which illumines all the universe (called Brahma). That knowledge, O king, which is derived from reason (or inferences) can scarcely be said to be knowledge. Such knowledge should be rejected. It should be noted that it is not defined or comprehended by the Word. It should, therefore, be rejected.¹

"Yudhishtira said.—Tell me, O grandsire, which among these (four) is most authoritative, *viz.*, direct perception, Inference from observation, the science of Agama or scriptures, and diverse kinds of practices that distinguish the good !

"Bhishma said,—'While Righteousness is sought to be destroyed by wicked persons possessed of great might, it is capable of being protected for the time being by those that are good exerting themselves with care and earnestness. Such protection, however, avails not in the long run, for destruction does overtake Righteousness at the end. Then, again, Righteousness often proves a mask for covering Unrighteousness, like grass and straw covering the mouth of a deep pit and concealing it from the view. Hear, again O Yudhishtira ! In consequence of this, the practices of the good are interfered with and destroyed by the

1 Verses 4 to 9 are extremely difficult. They represent so many surcease. Nilakantha, however, has shown great ingenuity in expounding them. In the first line of 4, 'drishtam' refers to 'pratyaktham,' and 'srutam' to 'sruti' or 'agama.' Hence, what is meant by the first line is,—Innumerable are the cases of both direct perception and scriptural assertion in which the scriptures are regarded as more authoritative, and those in which direct perception is regarded as more authoritative. In 5, the speaker refers to the atomic and other theories of the creation derived from Reason. Bhishma declares it as his opinion that all such theories are untenable or groundless. In the first line of 6, the word 'Ekam' implies 'Brahma. The sense is, if thou thinkest that Brahma alone is the cause of the universe and in thinking so becomest landed no doubt.' The answer to this is that Yoga for a long course of years will enable thee to comprehend the sufficiency of unassisted Brahma to evolve the universe. In 7, 'anekam pranayatram kalpamanena' refers to one who without leading any particular or settled mode of life lives just it suits him to live, that is, who leads the life of a religious mendicant never thinking of the morrow. In 9, 'anibaddham vacha' implies what is not defined or indicated by the words of the Vedas or scriptures. The Burdwan Pundits have made a mess of the whole passage, or, rather, of nearly the whole of this section.—T.

wicked. Those persons who are of evil conduct, who discard the Srutis,—indeed, those wicked wights who are haters of Righteousness,—destroy that good course of conduct (which could otherwise be set up as a standard). Hence, doubts attach to direct perception, inference, and good conduct.¹ Those, therefore, among the good that are possessed of understandings born of (or cleansed by) the scriptures and that are ever contented, are to be regarded as the foremost. Let those that are anxious and deprived of tranquility of soul, approach these. Indeed, O Yudhishtira, do thou pay court to them and seek of them the solutions of thy doubts!² Disregarding both pleasure and wealth, which always follow cupidity and awakened into the belief that only Righteousness should be sought, do thou, O Yudhishtira, wait upon and ask those persons (for enlightening thyself). The conduct of those persons never goes wrong or meets with destruction, as also their sacrifices and Vedic study and rites. Indeed, these three, *viz.*, conduct as consisting of overt acts, behaviour in respect of (mental) purity, and the Vedas together constitute Righteousness.

“Yudhishtira said,—‘O grandsire, my understanding is once more stupefied by doubt. I am on this side the ocean, employed in searching after the means of crossing it. I do not, however, behold the other shore of the ocean! If these three, *viz.*, the Vedas, direct perception (or acts that are seen), and behaviour (or, mental purity) together constitute what is to be regarded as authority, it can be alleged that there is difference between each. Righteousness then, becomes really of three kinds, although it is one and indivisible.’

‘Bhishma said,—‘Righteousness is sometimes seen to be destroyed by wicked wights of great power. If thou thinkest, O king, that Righteousness should really be of three kinds, I answer that thy conclusion is warranted by reason. The truth is that Righteousness is one and indivisible, although it is capable of being viewed from three different points. The paths (indications) of those three that constitute the foundation of Righteousness have each been laid down. Do thou act according to the instructions laid down. Thou shouldst never wrangle about Righteousness and then seek to have those doubts solved into which thou mayst arrive. O chief of the Bharatas, let no doubts like these ever take possession of thy mind! Do thou obey what I say, without scruple of any kind. Follow me like a blind man or like one who, without being possessed of sense himself, has to depend upon that

1 ‘Teshu’ is equivalent to ‘pratyakshanumanachareshu.’ The sense, therefore, is that the three, *viz.*, direct perception, Inference, and good conduct being, for these reasons, fallible, the only infallible standard that remains, is audition or the scriptures, or, as Verse 14 puts it, men with understandings born of the scriptures.—T.

2 ‘Atripyantah’ are men who like Yudhishtira are filled with anxiety as to what they should do Seekers after the right are so called.—T.

of another. Abstention from injury, truth, absence of wrath (or forgiveness), and liberality or gifts,—these four, O king that hast no foe, do thou practise, for these four constitute eternal Righteousness! Do thou also, O mighty-armed prince, pursue that conduct towards the Brahmanas which is consistent with what has been observed towards them by thy sires and grandsires! These are the principal indications of Righteousness. That man of little intelligence who would destroy the weight of authority by denying that to be a standard which has always been accepted as such, would himself fail to become an authority among men. Such a man becomes the cause of much grief in the world. Do thou reverence the Brahmanas and treat them with hospitality. Do thou always serve them in this way. The universe rests on them. Do thou understand them to be such!

"Yudhishtira said,—'Tell me, O grandsire, what the respective ends are of those that hate Righteousness and of those that adore and observe it!

"Bhishma said,—Those men that hate Righteousness are said to have their hearts overwhelmed by the attributes of passion and darkness. Such men have always to go to Hell. Those men, on the other hand, O monarch, who always adore and observe Righteousness, those men who are devoted to truth and sincerity, are called good. They always enjoy the pleasures or felicity of Heaven. In consequence of their waiting upon their preceptors with reverence their hearts always turn towards Righteousness. Verily, they who adore Righteousness attain to the regions of the deities. Those individuals, whether human beings or deities who divest themselves of cupidity and malice and who emaciate or afflict their bodies by the observance of austerities, succeed, in consequence of the Righteousness which then becomes theirs to attain to great felicity. Those that are gifted with wisdom have said that the Brahmanas, who are the eldest son of Brahman, represent Righteousness. They that are righteous always worship them, their hearts regarding them with as much love and affection as a hungry man's stomach entertains for ripe and delicious fruits.

"Yudhishtira said,—'What is the appearance presented by those that are wicked, and what are those acts which they that are called good to do? Explain to me this, O holy one! Indeed, tell me what the indications are of the good and the wicked.

"Bhishma said,—'They that are wicked, are evil in their practices, ungovernable or incapable of being kept within the restraints of rules, and foulmouthed. They, on the other hand, that are good, are always good in their acts. Verily, the acts these men do are regarded as the indications of that course of conduct which is called good. They that are good or righteous, O monarch, never answer the two calls of nature on the public road, or in the midst of a cowpen, or on field of paddy.

After feeding the five they take their own food,¹ They never talk while eating, and never go to sleep with wet hands (*i. e.* without rubbing them dry with towels or napkins). Whenever they see any of the following, they circumambulate them for showing them reverence, *viz.*, a blazing fire, a bull, the image of a deity, a cowpen, a place where four roads meet, and an old and virtuous Brahmana. They give the way, themselves standing aside, unto those that are old, those that are afflicted with burdens, ladies, those that hold high appointments in the village or town administration, Brahmanas, kine, and kings. The righteous or good man is he that protects his guests, servants and other dependants, his own relatives, and all those that seek his protection. Such a man always welcomes these with the usual enquiries of politeness. Two times have been appointed by the deities for human beings to take their food, *viz.*, morning and evening. During the interval one should not eat anything. By following this rule about eating, one is said to observe a fast. As the sacred fire waits for libations to be poured upon it when the hour for *Homa* arrives, even so a woman, when her functional period is over, expects an act of congress with her husband. One that never approaches one's spouse at any other time save after the functional period, is said to observe the vow of Brahmacharyya. Amrita (nectar), Brahmanas, and kine,—these three are regarded as equal. Hence, one should always worship, with due rites, Brahmanas and kine. One does not incur any fault or stain by eating the meat of animals slain in sacrifices with the aid of Tantras from the Yajur Veda. The flesh of the back-bone, or that of animals not slain in sacrifice, should be avoided even as one avoids the flesh of one's own son. One should never cause one's guest to go without food whether when one resides in one's own county or in a foreign land. After completing one's study one should present the Dakshina unto one's preceptor. When one sees one's preceptor, one should congratulate him with reverence and worshipping him present him a seat. By worshipping one's preceptor, one increases the period of one's life as also one's fame and prosperity. One should never censure the old, nor send them on any business.² One should never be seated when any one that is old is standing. By acting in this way one protects the duration of one's life. One should never cast one's eyes on a naked woman, nor a naked man. One should never indulge in sexual congress except in privacy. One should eat also without being seen by others. Preceptor are the foremost of Tirthas; the heart is the foremost of all sacred objects; knowledge is the foremost of all objects of search; and contentment is the

1 The five who must be first fed are the deities, the Pitris, the guests, diverse creatures included under the word Bhutas, and lastly relatives.—T.

2 Some texts read 'nabhibhavet,' meaning 'one should never vanquish an old man (*i. e.*, assert one's superiority over him).—T.

foremost of all happiness. Morning and evening one should listen to the grave counsels of those that are aged. One attains to wisdom by constant waiting upon those that are venerable for years. While reading the Vedas or employed in eating, one should use one's right hand. One should always keep one's speech and mind under thorough control, as also one's senses. With well-cooked frumenty, Yavaka. Krisara, and Havi (clarified butter), one should worship the Pitris and the deities in the Sraddha called Ashtaka. The same should be used in worshipping the Planets. One should not undergo a shave without calling down a blessing upon oneself. If one sneezes, one should be blessed by those present. All that are ill or afflicted with disease, should be blessed. The extension of their lives should be prayed for.¹ One should never address an eminent person familiarly (by using the word *Twam*). Under even the greatest difficulties one should never do this. To address such a person as *Twam* and to slay him are equal. Persons of learning are degraded by such a style of address. Unto those that are inferior, or equal, or unto disciples, such a word can be used. The heart of the sinful man always proclaims the sins he has committed. Those men who have deliberately committed sins meet with destruction by seeking to conceal them from the good. Indeed, they that are confirmed sinners seek to conceal their sinful acts from others.² Such persons think that their sins are witnessed by neither men nor the deities. The sinful man, overwhelmed by his sins, takes birth in a miserable order of being. The sins of such a man continually grow, even as the interest the usurer charges (on the loans he grants) increase from day to day. If having committed a sin, one seeks to have it covered by righteousness, that sin becomes destroyed and leads to righteousness instead of other sins.³ If a quantity of water be poured upon salt, the latter immediately dissolves away. Even so when expiation is performed, sin dissolves away. For these reasons one should never conceal a sin. Concealed, it is certain to increase. Having committed a sin, one should confess it in the presence of those that are good. They would then destroy it immediately. If one does not enjoy in good time what one has stored with hope, the consequence is that the stored wealth finds another owner after the death of him who has stored it. The wise have said that the mind of

1 In his excellent work on the "Curiosities of Literature" Mr. D'Israeli attempts to trace the origin of the custom of uttering a blessing on people who sneeze. The custom seems; however, to be very ancient and widespread. It exists to this day in India, among the Hindus at any rate, as it existed in the days of the Mahabharata.—T.

2 It seems that the author is of opinion that one lightens one's sins by admissions before the wise. To conceal a sin after having committed it proves the confirmed sinner.—T.

3 "Covered by righteousness" implies 'if having once tripped, the sinner restrains himself and engages to do acts of righteousness.'—T.

every creature is the true test of Righteousness. Hence, all creatures in the world have an innate tendency to achieve Righteousness. One should achieve righteousness alone or single-handed. Verily, one should not proclaim oneself Righteous and walk with the standard of Righteousness borne aloft for purposes of exhibition. They are said to be traders in Righteousness who practise it for enjoying the fruits it brings about. One should adore the deities without giving way to sentiments of pride. Similarly, one should serve one's preceptor without deceit. One should make arrangements for securing to oneself invaluable wealth in the hereafter which consists in gifts made here to deserving persons."

SECTION CLXIII

"Yudhishthira said.—'It is seen that if a person happens to be unfortunate, he fails to acquire wealth, how great soever his strength. On the other hand, if one happens to be fortunate, he comes to the possession of wealth, even if he be a weakling or a fool. When, again, the time does not come for acquisition, one cannot make an acquisition with even one's best exertion. When, however, the time comes for acquisition, one wins great wealth without any exertion. Hundreds of men may be seen who achieve no result even when they exert their best. Many persons, again, are seen to make acquisitions without any exertion. If wealth were the result of exertion, then one could, with exertion, acquire it immediately. Verily, if the case were so, no man of learning could then be seen to take the protection for the sake of his livelihood, of one destitute of learning. Among men, that which is not (destined) to be attained, O chief of the Bharatas, is never attained. Men are seen to fail in achieving results even with the aid of their best exertions. One may be seen to seek wealth by hundreds of means (and yet failing to acquire it); while another, without at all seeking it, becomes happy in its possession. Men may be seen doing evil acts continually (for wealth) and yet failing to acquire it. Others are in the enjoyment of wealth without doing any evil act whatever. Others, again, who are observant of the duties assigned to them by the scriptures, are without wealth. One may be seen to be without any knowledge of the science of morals and policy even after one has studied all the treatises on that science. One, again, may be seen appointed as the prime minister of a king without having at all studied the science of morals and policy. A learned man may be seen that is possessed of wealth. One destitute of learning may be seen owning wealth. Both kinds of men, again, may be seen to be entirely destitute of wealth. If by the acquisition of learning one could acquire the happiness of wealth, then no man of learning could be found living, for the very means of his subsistence,

under the protection of one destitute of learning. Indeed, if one could obtain by the acquisition of learning, all desirable objects like a thirsty individual having his thirst slaked upon obtaining water, then none in this world would have shown idleness in acquiring learning. If one's time has not come, one does not die even if one be pierced with hundreds of shafts. On the other hand, one lays down one's life, if one's hour has come, even if it be a blade of grass with which one is struck.'

"Bhishma said,—'If one, setting oneself to undertaking involving even great exertions, fails to earn wealth, one should then practise severe austerities. Unless seeds be sown, no crops appear. It is by making gifts (to deserving persons in this life) that one acquires (in one's next life) numerous objects of enjoyment, even as one becomes possessed of intelligence and wisdom by waiting upon those that are venerable for years. The wise have said that one becomes possessed of longevity by practising the duty of abstention from cruelty to all creatures. Hence, one should make gifts and not solicit (or accept them when made by others). One should worship those individuals that are righteous. Verily, one should be sweet-speeched towards all, and always do what is agreeable to others. One should seek to attain to purity (both mental and external). Indeed, one should always abstain from doing injury to any creature. When in the matter of the happiness and woe of even insects and ants, their acts (of this and past lives) and Nature constitute the cause, it is meet, O Yudhishtira, that thou shouldst be tranquil !"¹

SECTION CLXIV

"Bhishma said,—'If one does acts oneself that are good or causes others to accomplish them, one should then expect to attain to the merits of righteousness. Similarly, if one does acts oneself that are evil, and causes others to accomplish them, one should never expect to attain to the merits of righteousness.'² At all times, it is Time that, entering the understandings of all creatures, sets them to acts of righteousness

1 What is stated here is this ; the condition of all living creatures is determined by their acts of this and past lives. Nature, again, is the cause of acts. What of felicity and misery, therefore, one sees in this world, must be ascribed to these two causes. As regards thyself also, O Yudhishtira, thou art not freed from that universal law. Do thou, therefore, cease to cherish doubts of any kind. If thou seest a learned man that is poor, or an ignorant man that is wealthy, if thou seest exertion failing and the absence of exertion leading to success, thou must always ascribe the result to acts and Nature.—T.

2 What is stated here is this : one may become righteous by accomplishing oneself righteous deeds or inducing or helping others to do them. Similarly, one becomes unrighteous by doing oneself acts that are evil or by inducing or helping others to do them.—T.

or unrighteousness, and then confer felicity or misery upon them. When a person, beholding the fruits of Righteousness, understands Righteousness to be superior, it is then that he inclines towards Righteousness and puts faith in it. One however, whose understanding is not firm, fails to put faith in it. As regards faith in Righteousness, it is this (and nothing else). To put faith in Righteousness is the indication of the wisdom of all persons. One that is acquainted with both (*i.e.*, what should be done and what should not be done), with a view to opportuneness, should, with care and devotion, achieve what is right. Those Righteous men who have in this life been blessed with affluence, acting of their own motion, take particular care of their souls so that they may not, in their next lives, have to take birth as persons with the attribute of Passion predominating in them. Time (which is the supreme disposer of all things) can never make Righteousness the cause of misery. One should, therefore, know that the soul which is righteous is certainly pure (*i.e.*, freed from the element of evil and misery). As regards Unrighteousness, it may be said that, even when of large proportions, it is incapable of even touching Righteousness which is always protected by Time and which shines like a blazing fire. These are the two results achieved by Righteousness, *viz.*, the stainlessness of the soul and unsusceptibility of being touched by Unrighteousness. Verily, Righteousness is fraught with victory. Its effulgence is so great that it illumines the three worlds. A man of wisdom cannot catch hold of a sinful person and forcibly cause him to become righteous. When seriously urged to act righteously, the sinful only act with hypocrisy, impelled by fear. They that are righteous among the Sudras never betake themselves to such hypocrisy under the plea that persons of the Sudra order are not permitted to live according to any of the four prescribed modes. I shall tell thee particularly what the duties truly are of the four orders. So far as their bodies are concerned, the individuals belonging to all the four orders have the five primal elements for their constituent ingredients. Indeed, in this respect, they are all of the same substance. For all that, distinctions exist between them in respect of both practices relating to life or the world and the duties of righteousness. Notwithstanding these distinctions, sufficient liberty of action is left to them in consequence of which all individuals may attain to an equality of condition. The regions of felicity which represent the consequences or rewards of Righteousness are not eternal, for they are destined to come to an end. Righteousness, however, is eternal. When the cause is eternal, why is the effect not so? ¹ The answer to this is as follows.

1 Righteousness leads to regions of felicity. The former is said to be eternal. While the latter are not so. The question asked (or doubt raised) is why is the effect not eternal when the cause is eternal? It is explained below.—T.

Only that Righteousness is eternal which is not prompted by the desire of fruit or reward. (That Righteous, however, which is prompted by the desire of reward, not eternal. Hence, the reward though undesired that attaches to the first kind of Righteousness, *viz.*, attainment of identity with Brahma, is eternal. The reward, however, that attaches to that Righteousness prompted by desire of fruit. Heaven, is not eternal).¹ All men are equal in respect of their physical organism. All of them, again, are possessed of souls that are equal in respect of their nature. When dissolution comes, all else dissolves away. What remains is the inceptive will to achieve Righteousness. That, indeed, re-appears (in next life) of itself.² When such is the result, (that is, when the enjoyments and endurances of this life are due to the acts of a past life), the inequality of lot discernible among human beings cannot be regarded in any way anomalous. So also, it is seen that those creatures that belong to the intermediate orders of existence are equally subject, in the matter of their acts, to the influence of example.' "

SECTION CLXV

Vaisampayana said,—“That perpetuator of Kuru’s race, *viz.*, Yudhishtira the son of Pandu, desirous of obtaining such good as is destructive of sins, questioned Bhishma who was lying on a bed of arrows, (in the following words).

“Yudhishtira said,—‘What, indeed, is beneficial for a person in this world? What is that by doing which one may earn happiness? By what may one be cleansed of all one’s sins? Indeed, what is that which is destructive of sins?’

Vaisampayana continued,—“In this connection, the royal son of Santanu, O foremost of men, duly recited the names of the deities unto Yudhishtira who was desirous of hearing.

“Bhishma said, ‘O son, the following names of the deities with those of the Rishis, if duly recited morning, noon, and evening, become efficacious cleansers of all sins. Acting with the aid of one’s senses (of knowledge and action), whatever sins one may commit by day or by night or by the two twilights, consciously, or unconsciously one is sure to be cleansed therefrom and become thoroughly pure by reciting these names. One that takes those names has never to become blind or deaf; indeed by taking those names, one always succeeds in attaining to what is beneficial.

1 There are two kinds of Righteousness, *viz.*, ‘niskama’ and ‘sakama’. The former leads to attainment of Brahma, the latter to Heaven and felicity. Brahma is eternal; the latter not so. ‘Nishkama’ Righteousness being eternal, leads to an eternal reward. ‘Sakama’ Righteousness not being so, does not lead to an eternal reward. ‘The word ‘Kala’ here means ‘Sankalpa’; hence, ‘dhruvahkalah’ means nishkama Dharma.’—T.

2 Here ‘Kalah’ means ‘Sankalpah.’—T.

Such a man never takes birth in the intermediate order of beings, never goes to hell, and never becomes a human being of any of the mixed castes. He has never to fear the accession of any calamity. When death comes, he never becomes stupefied. The master of all the deities and Asuras, resplendent with effulgence, worshipped by all creatures, inconceivable, indescribable, the life of all living beings, and unborn, is the Grandsire Brahman, that Lord of the universe. His chaste spouse is Savitri. Then comes that origin of the Vedas, the creator Vishnu, otherwise called Narayana of immeasurable puissance. Then comes the three-eyed Lord of Uma ! then Skanda the generalissimo of the celestial forces ; then Visakha ; then Agni the eater of sacrificial libations ; then Vayu the god of wind ; then Chandramas ; then Aditya the god of the sun, endued with effulgence, then the illustrious Sakra the lord of Sachi, and Yama with his spouse Dhumorna ; and Varuna with Gauri ; Kuvera the lord of treasures, with his spouse Riddhi ; the amiable and illustrious cow Surabhi ; the great Rishi Visravas ; Sankalpa, Ocean, Ganga ; the other sacred Rivers ; the diverse Maruts ; the Valakhillyas crowned with success of penances ; the island born Krishna ; Narada ; Parvata ; Viswvasu ; the Hahas ; the Huhus ; Tumvuru ; Chitrasena ; the celestial messenger of wide celebrity ; the highly-blessed celestial maidens ; the celestial Apsaras, Urvasi, Menaka, Ramva, Misrakesi, Alamvusha, Viswachi, Ghritachi, Panchachuda, Tilottama, the Adityas, the Vasus, the Aswins, the Pitris ; Dharma (Righteousness) ; Vedic lore, Penances, Diksha, Perseverance (in religious acts), the Grandsire, Day and Night, Kasyapa the son of Marichi, Sukra, Vrihaspati, Mangala the son of Earth, Vudha, Rahu, Sanaischara, the Constellations, the Seasons, the Months, the Fortnights, the Year, Garuda the son of Vinata, the several Oceans, the sons of Kadru, *viz.*, the Snakes, Satadru, Vipasa, Chandrabhaga, Saraswati, Sindhu, Devika, Prabhasa, the lakes of Pushkara, Ganga, Mahanadi, Vena, Kaveri, Narmada, Kulampuna, Visalya, Karatoya, Amvuvahini, Sarayu, Gandaki, the great river Lohita, Tamra, Aruna, Vetravati, Parnasa, Gautami, Godavari, Vena, Krishnavena, Dwija, Drishadvati, Kaveri, Vankhu, Mandakini, Prayaga, Prabhasa, the sacred Naimisha, the spot sacred to Visweswara or Mahadeva, *viz.*, Kasi, that lake of crystal water, Kurukshetra full of many sacred waters, the foremost of oceans (*viz.*, the ocean of milk), Penances, Gifts, Jamvumarga, Hiranwati, Vitasta, the river Plakshavati, Vedasmriti, Vedavati, Malava, Aswavati, all sacred spots on Earth, Gangadwara, the sacred Rishikulya, the river Chitravaha, the Charmanwati, the sacred river Kausiki, the Yamuna, the river Bhimarathi, the great river Vahuda, Mahendravani, Tridiva Nilika, Saraswati, Nanda, the other Nanda, the large sacred lake, Gaya, Phalgotirtha Dharmanya (the sacred forest) that is peopled with the deities, the sacred celestial river, the lake created by the Grandsire Brahman which is sacred and celebrated over

the three worlds, and auspicious and capable of cleansing all sins, the Himavat mountain endued with excellent herbs, the Vindhya mountain variegated with diverse kinds of metals, containing many Tirthas and overgrown with medicinal herbs. Meru, Mahendra, Malaya, Sweta endued with silver, Srngavat, Mandara, Nila, Nishada, Dardura, Chitrakuta, Anjanabha, the Gandhamadana mountains: the sacred Somagiri, the various other mountains, the cardinal points of the compass, the subsidiary points, the Earth, all the trees, the Viswedevas, the Firmament, the Constellations, the Planets, and the deities,—let these all, named and unnamed, rescue and cleanse us! The man who takes the names of these becomes cleansed of all his sins. By hymning their praises and gratifying them, one becomes freed from every fear. Verily, the man who delights in uttering the hymns in praise of the deities becomes cleansed of all such sins as lead to birth in impure orders. After this recital of the deities, I shall name those learned Brahmanas crowned with ascetic merit and success and capable of cleansing one of every sin. They are Yavakrita and Raibhya and Kakshivat and Aushija, and Bhrigu and Angiras and Kanwa, and the puissant Medhatithi, and Varhi possessed of every accomplishment. These all belong to the Eastern region. Others, viz., Unmuchu, Pramuchu, all highly blessed, Swastyatreya of great energy, Agastya of great prowess, the son of Mitra and Varuna; Dridhayu and Urdhavahu, those two foremost and celebrated of Rishis,—these live in the Southern region. Listen now to me as I name those Rishis that dwell in the western region. They are Ushangu with his uterine brothers, Parivyadha of great energy, Dirghatamas, Gautama, Kasyapa, Ekata, Dwita, Trita, the righteous-souled son of Atri (viz., Durvasas), and puissant Saraswat. Listen now to me as I name those Rishis that worship the deities in sacrifices, dwelling in the Northern region. They are Atri, Vasistha, Saktri, Parasara's son Vyasa of great energy; Viswamitra, Bharadwaja, Jamadagni, the son of Richika, Rama, Auddalaka, Swetaketu, Kohala, Vipula, Devala, Devasarman, Dhaumya, Hastikasyapa, Lomasa, Nachiketa, Lomaharsana, Ugrasravas, and Bhrigu's son Chyavana. This is the tale of Rishis possessed of Vedic lore. They are primeval Rishis, O king, whose names, if taken, are capable of cleansing one of every sin. After this I shall recite the names of the principal kings. They are Nriga, Yayati, Nahusha, Yadu, Puru of great energy, Sagara, Dhundhumara, Dilipa of great prowess, Krisaswa, Yauvanaswa, Chitraswa, Satyavat, Dushmanta, Bharata who became an illustrious Emperor over many kings, Yavana, Janaka, Dhristaratha, Raghu, that foremost of kings, Dasaratha, the heroic Rama, that slayer of Rakshas, Sasavindu, Bhagiratha, Harischandra, Marutta, Dridharatha, the highly fortunate Alarka, Aila, Karandhama, that foremost of men, Kasmira, Daksha, Amvarisha, Kukura, Raivata of great fame, Kuru, Samvarana,

Mandhatri of unbaffled prowess, the royal sage Muchukunda, Janhu who was much favoured by Janhavi (Ganga), the first (in point of time) of all kings, viz., Prithu the son of Vena, Mitrabhanu, Priyankara, Trasadasyu, Sweta that foremost of royal sages, the celebrated Mahabhisha, Nimi, Ashtaka, Ayu, the royal sage Kshupa, Kaksheyu, Pratarddana, Divodasa, Sudasa, Kosaleswara, Aila, Nala, the royal sage Manu, that lord of all creatures, Havidhara, Prishadhra, Pratipa, Santanu, Aja, the senior Varhi, Ikshaku of great fame, Anaranya, Janujangha, the royal sage Kakshasena, and many others not named (in history). That man who rising at early dawn takes the names of these kings at the two twilights, viz., at sunset and sunrise, with a pure body and mind and without distracted attention, acquires great religious merit. One should hymn the praises of the deities, the celestial Rishis, and the royal sages and say.—These lords of the creation will ordain my growth and long life and fame! Let no calamity be mine, let no sin defile me, and let there be no opponents or enemies of mine! Without doubt, victory will always be mine and an auspicious end hereafter!—”

SECTION CLXVI

Janamejaya said,—“When that foremost person among the Kauravas, viz., Bhishma, was lying on a bed of arrows,—a bed that is always coveted by heroes,—and when the Pandavas were sitting around him, my great-grandsire Yudhishtira of much wisdom, heard these expositions of mysteries with respect to the subject of duty and had all his doubts solved. He heard also what the ordinances are that apply to the subject of gifts, and thus had all his doubts removed with respect to the topics of righteousness and wealth. It behoveth thee, O learned Brahmana, to tell me now what else did the great Pandava king do.”

Vaisampayana said,—“When Bhishma became silent, the entire circle of king (who were seated around him) became perfectly silent. Indeed, they all sat motionless there, like figures painted on canvass. Then Vyasa the son of Satyavati, having reflected for a moment, addressed the royal son of Ganga, saying,—O king, the Kuru chief Yudhishtira has been restored to his own nature, along with all his brothers and followers. With Krishna of great intelligence by his side, he bends his head in reverence unto thee. It behoveth thee to give him leave for returning to the city.—Thus addressed by the holy Vyasa, the royal son of Santanu and Ganga dismissed Yudhishtira and his counsellors. The royal son of Santanu, addressing his grandson in a sweet voice, also said,—Do thou return to thy city, O king! Let the fever of thy heart be dispelled. Do thou adore the deities in diverse sacrifices distinguished by large gifts of food and wealth, like Yayati himself, O foremost of kings, endued with devotion and self-restraint. Devoted to the

practices of the Kshatriya order, do thou, O son of Pritha, gratify the Pitris and the deities. Thou shalt then earn great benefits. Indeed, let the fever of thy heart be dispelled. Do thou gladden all thy subjects. Do thou assure them and establish peace among all. Do thou also honour all thy well-wishers with such rewards as they deserve ! Let all thy friends and well-wishers live, depending on thee for their means, even as birds live, depending for their means upon a full grown tree charged with fruit and standing on a sacred spot. When the hour comes for my departure from this world, do thou come here. O king. The time when I shall take leave of my body is that period when the Sun, stopping in his southward course, will begin to return northwards !—The son of Kunti answered,—‘So be it !’ And saluted his grandsire with reverence and then set out, with all his relatives and followers, for the city called after the elephant. Placing Dhritarashtra at the head and also Gandhari who was exceedingly devoted to her lord, and accompanied by the Rishis and Kesava, as also by the citizens and the inhabitants of the country and by his counsellors, O monarch, that foremost one of Kuru’s race entered the city named after the elephant.”

SECTION CLXVII

(*Swargarohanika Parva.*)

Vaisampayana said,—“Then the royal son of Kunti, having duly honoured the citizens and the inhabitants of the province, dismissed them to their respective homes. The Pandava king then consoled these women, who had lost their heroic husbands and sons in the battle, with abundant gifts of wealth. Having recovered his kingdom, Yudhishtira of great wisdom caused himself to be duly installed on the throne. That foremost of men then assured all his subjects by diverse acts of good will. That foremost of righteous men then set himself to earn the substantial blessing of the Brahmanas, of the foremost military officers, and the leading citizens. The blessed monarch having passed fifty nights in the capital recollected the time indicated by his grandsire as the hour of his departure from this world. Accompanied by a number of priests he then set out of the city named after the elephant, having seen that the sun ceasing to go southwards had begun to proceed in his northward course. Yudhishtira the son of Kunti took with him a large quantity of clarified butter and floral garlands and scents and silken cloths and excellent sandal wood and *Aquilaria Agallocha* and dark cloe wood, for cremating the body of Bhisma. Diverse kinds of costly garlands and gems also were among those stores. Placing Dhritarashtra ahead and queen Gandhari celebrated for her virtues, and his own mother Kunti and all his brothers also, Yudhishtira of great intelligence, accompanied by Krishna and Vidura of great wisdom,

as also by Yuyutsu and Yuyudhana, and by his other relatives and followers forming a large train, proceeded, his praises hymned the while by eulogists and bards. The sacrificial fires of Bhishma were also borne in the procession. Thus accompanied, the king set out from his city like a second chief of the deities. Soon he came upon the spot where the son of Santanu was still lying on his bed of arrows. He beheld his grandsire waited upon with reverence by Parasara's son Vyasa of great intelligence, by Narada, O royal sage, by Devala and Asita, and also by the remnant of unslain kings assembled from various parts of the country. Indeed, the king saw that his high-souled grandsire, as he lay on his heroic bed, was guarded on all sides by the warriors appointed for that duty. Alighting from his car, king Yudhishtira with his brothers saluted his grandsire, that chastiser of all foes. They also saluted the Rishis with the Island-born Vyasa at their head. They were saluted in return by them. Accompanied by his priests each of whom resembled the grandsire Brahman himself, as also by his brothers, Yudhishtira of unfading glory then approached that spot whereon Bhishma lay on his bed of arrows surrounded by these reverend Rishis. Then king Yudhishtira the just, at the head of his brothers, addressed that foremost one of Kuru's race, *viz.*, the son of the River Ganga, as he lay on that bed of his, saying,—I am Yudhishtira, O king! Salutations to thee, O son of the River Janhavi! If thou hearest me still, O, tell me what I am to do for thee! Bearing with me thy sacrificial fires, I have come here, O king, and wait upon thee at the hour indicated! Preceptors of all branches of learning, Brahmanas, Ritwijas, all my brothers, thy son, *viz.*, king Dhritarashtra of great energy, are all here with my counsellors as also Vasudeva of great prowess. The remnant of unslain warriors, and all the denizens of Kurujangala, are also here. Opening thy eyes, O chief of Kuru's race, do thou behold them! Whatever should be done on this occasion has all been arranged and provided for by me. Indeed, at this hour which thou hadst indicated, all things have been kept ready!"

Vaisampayana continued,—“Thus addressed by Kunti's son of great intelligence, the son of Ganga opened his eyes and saw all the Bharatas assembled there and standing around him. The mighty Bhishma then, taking the strong hand of Yudhishtira, addressed him, in a voice deep as that of the clouds. That thorough master of words said,—By good luck, O son of Kunti, thou hast come here with all thy counsellors, O Yudhishtira! The thousand-rayed maker of day, the holy Surya, has begun his northward course. I have been lying on my bed here for eight and fifty nights. Stretched on these sharp-pointed arrows I have felt this period to be as long as if it was a century. O Yudhishtira, the lunar month of Magha has come. This is, again, the

lighted fortnight and a fourth part of it ought by this (according to my calculations) be over ! Having said so unto Yudhishtira the son of Dharma, Ganga's son Bhishma then saluted Dhritarashtra and said unto him as follows.

"Bhishma said,—'O king, thou art well conversant with duties. All thy doubts, again, relating to the science of wealth have been well solved. Thou hast waited upon many Brahmanas of great learning. The subtle sciences connected with the Vedas, all the duties of religion, O king, and the whole of the four Vedas, are well known to thee ! Thou shouldst not grieve, therefore, O son of Kuru ! That which was pre-ordained has happened. It could not be otherwise. Thou hast heard the mysteries relating to the deities from the lips of the Island-born Rishi himself. Yudhishtira and his brothers are morally as much thy sons as they are the sons of Pandu. Observent of the duties of religion, do thou cherish and protect them. In their turn, they are always devoted to the service of their seniors. King Yudhishtira the just is pure-souled. He will always prove obedient to thee ! I know that he is devoted to the virtue of compassion or abstention from injury. He is devoted to his seniors and preceptors. Thy sons were all wicked-souled. They were wedded to wrath and cupidity. Overwhelmed by envy, they were all of wicked behaviour. It behoveth thee not to grieve for them ! "

Vaisampayana continued,—"Having said this much unto Dhritarashtra of great wisdom, the Kuru hero then addressed Vasudeva of mighty arms.

Bhishma said,—'O holy one, O god of all gods, O thou that art worshipped by all the deities and Asuras, O thou that didst cover the three worlds with three steps of thine, salutations to thee, O wielder of the conch, the discus, and the mace ! Thou art Vasudeva, thou art of golden body, thou art the one Purusha (or active agent), thou art the creator (of the universe), thou art of vast proportions. Thou art Jiva. Thou art subtle. Thou art the Supreme and eternal Soul. Do thou, O lotus-eyed one, rescue me, O foremost of all beings ! Do thou give me permission, O Krishna, to depart from this world, O thou that art Supreme felicity. O foremost of all beings ! The sons of Pandu should ever be protected by thee. Thou art, indeed, already their sole refuge. Formerly I spoke to the foolish Duryodhana of wicked understanding that thither is Righteousness where Krishna is, and that there is victory where Righteousness is. I further counselled him that relying on Vasudeva as his refuge, he should make peace with the Pandavas. Indeed, I repeatedly told him,—This is the fittest time for thee to make peace ! The foolish Duryodhana of wicked understanding, however, did not do my bidding. Having caused a great havoc on Earth, at last, he himself laid down his life. Thee, O illustrious one, I know to be that ancient and best of

Rishis who dwelt for many years in the company of Nara, in the retreat of Vadari. The celestial Rishi Narada told me this, as also Vyasa of austere penances. Even they have said unto me that. Thyself and Arjuna are the old Rishis Narayana and Nara born among men. Do thou, O Krishna, grant me leave, I shall cast off my body. Permitted by thee, I shall attain to the highest end!—

“Vasudeva said,—‘I give thee leave, O Bhishma! Do thou, O king, attain to the status of the Vasus. O thou of great splendour, thou hast not been guilty of a single transgression in this world. O royal sage, thou art devoted to thy sire. Thou art, therefore, like a second Markandeya! It is for that reason that death depends upon thy pleasure even as thy slave expectant of reading thy pleasure.’

Vaisampayana continued,—‘Having said these words, the son of Ganga once more addressed the Pandavas headed by Dhritarashtra, and other friends and well-wishers of his.—I desire to cast off my life-breaths. It behoveth you to give me leave. Ye should strive for attaining to truth. Truth constitutes the highest power. Ye should always live with Brahmanas of righteous conduct, devoted to penances, ever abstaining from cruel behaviour, and who have their souls under control! Having said these words unto his friends and embraced them all, the intelligent Bhishma once more addressed Yudhishtira, saying,—‘O king, let all Brahmanas, especially those that are endued with wisdom, let them who are preceptors, let those who are priests capable of assisting at sacrifices, be adorable in thy estimation.’”

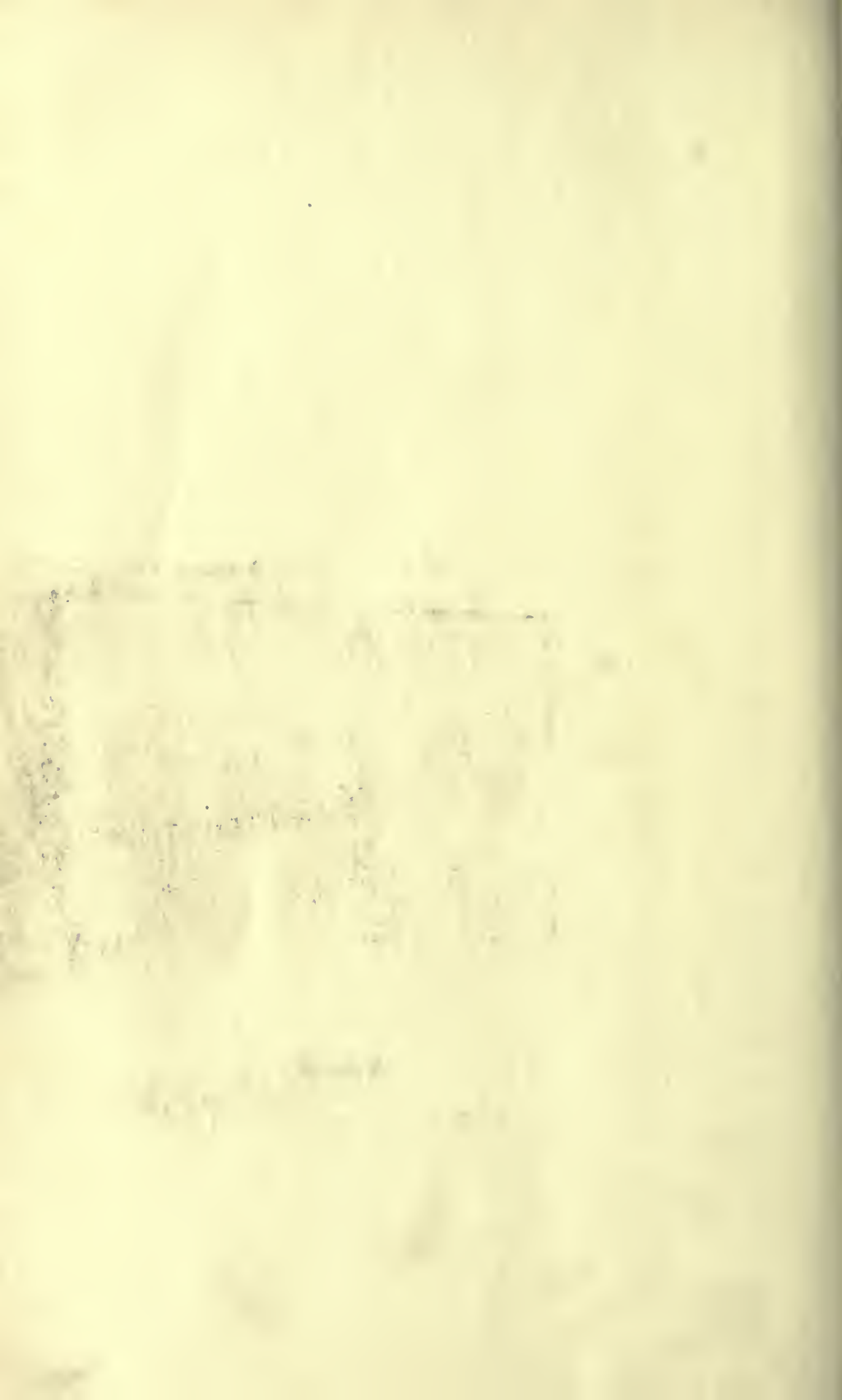
SECTION CLXVIII

Vaisampayana said,—‘Having said so unto all the Kurus, Bhishma, the son of Santanu, remained silent for sometime, O chastiser of foes. He then held forth his life-breaths successively in those parts of his body which are indicated in Yoga. The life-breaths of that high-souled one, restrained duly, then rose up. Those parts of the body of Santanu’s son, in consequence of the adoption, of Yoga, from which the life-breaths went up, became soreless one after another. In the midst of those high-souled persons, including those great Rishis with Vyasa at their head, the sight seemed to be a strange one, O king. Within a short time, the entire body of Bhishma became shaftless and soreless. Beholding it, all those distinguished personages with Vasudeva at their head, and all the ascetics with Vyasa, became filled with wonder. The life-breaths, restrained and unable to escape through any of the outlets, at last pierced through the crown of the head and proceeded upwards to Heaven. The celestial kettle-drums began to play and floral showers were rained down. The Siddhas and regenerate Rishis, filled with delight, exclaimed,—Excellent, Excellent! The life-breaths of Bhishma, piercing through the crown of his head, shot up through the welkin like a large meteor and soon became invisible. Even thus, O great king, did Santanu’s son, that pillar of Bharata’s race, united himself with eternity. Then the high-souled Pandavas and Vidura, tacking a large quantity of wood and diverse kinds of fragrant scents, made a funeral

pyre. Yuyutsu and others stood as spectators of the preparations. Then Yudhishtira and the high-souled Vidura wrapped Bhishma's body with silken cloth and floral garlands. Yuyutsu held an excellent umbrella over it. Bhimasena and Arjuna both held in their hands a couple of yak-tails of pure white. The two sons of Madri held two head-gears in their hands. Yudhishtira and Dhritarashtra stood at the feet of the lord of the Kurus, taking up palmyra fans, stood around the body and began to fan it softly. The Pitri sacrifice of the high-souled Bhishma was then duly performed. Many libations were poured upon the sacred fire. The singers of Samans sang many Samans. Then covering the body of Ganga's son with sandal wood and black aloe and the dark wood other fragrant fuel, and setting fire to the same, the Kurus with Dhritarashtra and others, stood on the right sight of the funeral pyre. Those foremost ones of Kuru's race, having thus cremated the body of the son of Ganga, proceeded to the sacred Bhagirathi, accompanied by the Rishis. They were followed by Vyasa, by Narada, by Asita, by Krishna, by the ladies of the Bharata race, as also by such of the citizens of Hastinapore as had come to the place. All of them, arrived at the sacred river, duly offered oblations of water unto the high-souled son of Ganga. The goddess Bhagirathi, after those oblations of water had been offered by them unto her son, rose up from the stream, weeping and distracted by sorrow. In the midst of her lamentations, she addressed the Kurus,—Ye sinless ones, listen to me as I say unto you all that occurred (with respect to my son). Possessed of royal conduct and disposition, and endued with wisdom and high birth, my son was the benefactor of all the seniors of his race. He was devoted to his sire and was of high vows. He could not be vanquished by even Rama of Jama-dagni's race with his celestial weapons of great energy. Alas, that hero has been slain by Sikhandin. Ye kings, without doubt, my heart is made of adamant, for it does not break even at the disappearance of that son from my sight! At the Self-choice at Kasi, he vanquished on a single car the assembled Kshatriyas and ravished the three princesses (for his step-brother Vichitravirya)! There was no one on Earth that equalled him in might. Alas, my heart does not break upon hearing the slaughter of that son of mine by Sikhandin! The puissant Krishna, hearing the goddess of the great river indulging in these lamentations, consoled her with many soothing words. Krishna said,—'O amiable one, be comforted. Do not yield to grief, O thou of beautiful features! Without doubt, thy son has gone to the highest region of felicity! He was one of the Vasus of great energy. Through a curse, O thou of beautiful features, he had to take birth among men. It behoveth thee not to grieve for him. Agreeably to Kshatriya duties, he was slain by Dhananjaya on the field of battle while engaged in battle. He has not been slain, O goddess, by Sikhandin. The very chief of the celestials himself could not slay Bhishma in battle when he stood with stretched bow in hand. O thou of beautiful face, thy son has, in felicity, gone to Heaven. All the gods assembled together could not slay him in battle. Do not, therefore, O goddess Ganga grieve for that son of Kuru's race. He was one of the Vasus, O goddess! Thy son has gone to Heaven. Let the fever of thy heart be dispelled.

Vaisampayana continued,—“That foremost of all rivers, thus addressed by Krishna and Vyasa, cast off her grief, O great king, and became restored to equanimity. All the kings there present, headed by Krishna, O monarch, having honoured that goddess duly, received her permission to depart from her banks.





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